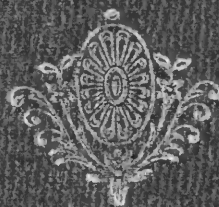


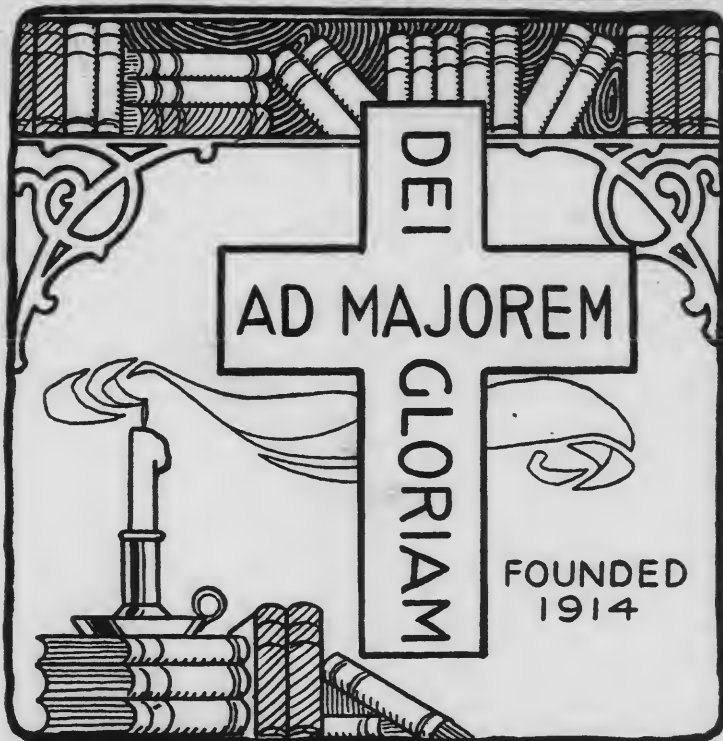


METHODISM
IN MARSHLAND



B2573
Y 67 W4

School of Theology



THEOLOGICAL LIBRARY

Thursfield Smith Collection, No. 922.7-316

858

Wes 221

Wes 221

R. R. R.



THE TALL ELMS, SWINFLEET.

922.7
316

YORKSHIRE

METHODISM

IN

MARSHLAND.

BY

GEORGE WEST.

London :
WESLEYAN CONFERENCE OFFICE,
2, CASTLE STREET, CITY ROAD, E.C., and 66,
PATERNOSTER ROW, E.C.

Sole :
H. T. GARDINER & Co., 3, OUSE STREET.



THE TALL ELMS, SWINFLEET.

922.7
316

YORKSHIRE

METHODISM

IN

MARSHLAND.

BY

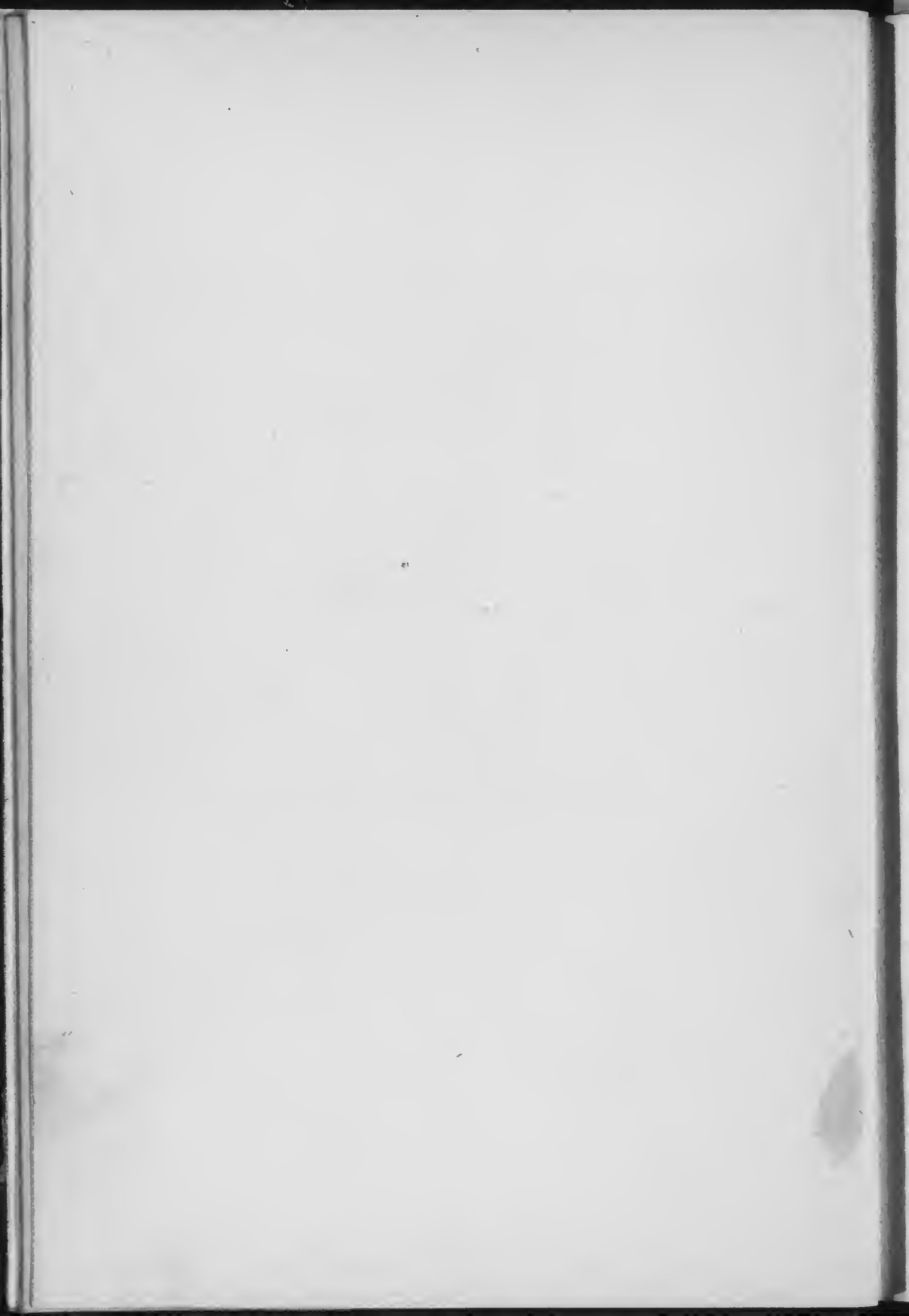
GEORGE WEST.

London :

WESLEYAN CONFERENCE OFFICE,
2, CASTLE STREET, CITY ROAD, E.C., and 66,
PATERNOSTER ROW, E.C.

Soole :

H. T. GARDINER & Co., 3, OUSE STREET.



PREFACE.



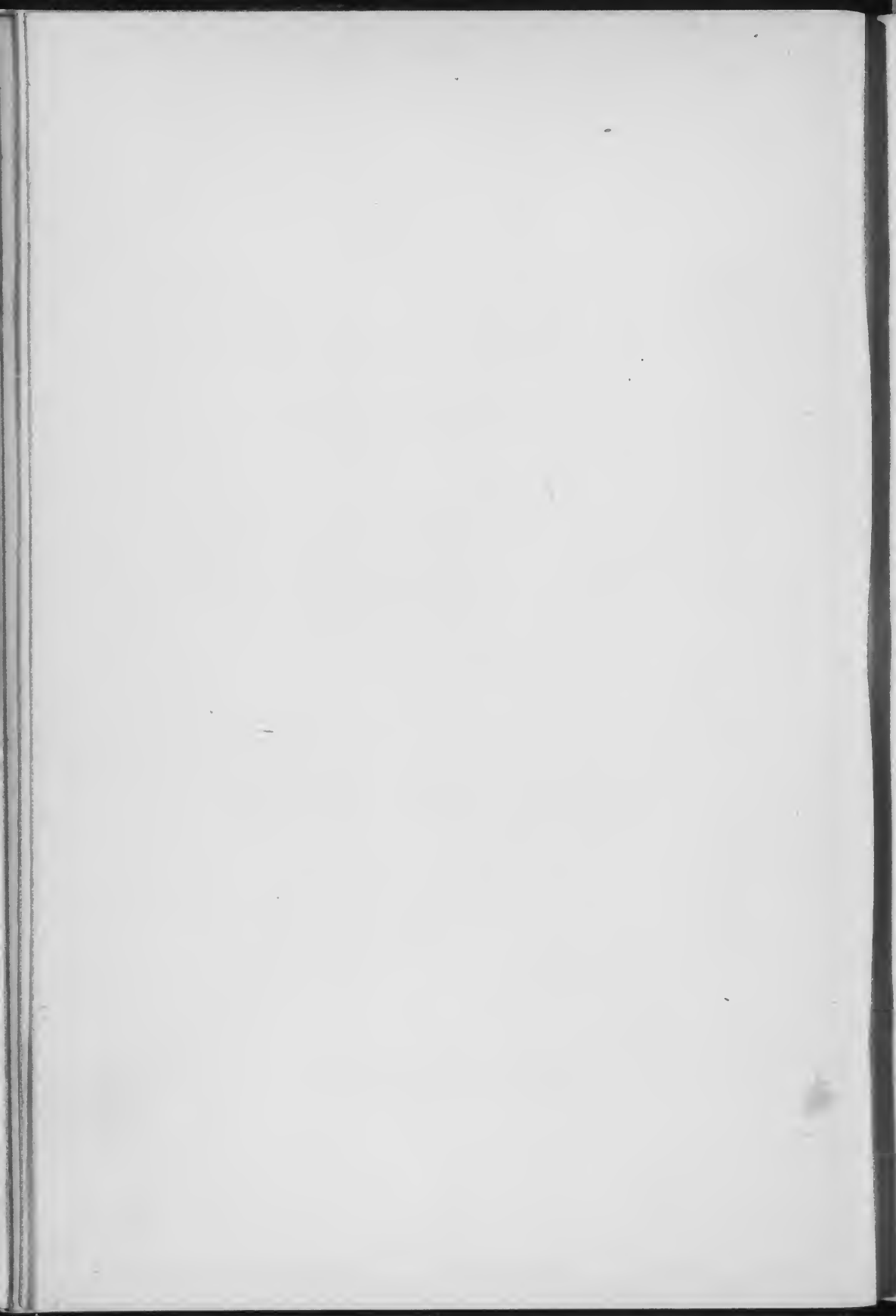
HIS is a history of Wesleyan Methodism in Marshland, and as such, confines itself to tracing the rise and growth of that section of Christ's church. Other forms of Methodism have obtained a hold in the district, that have carried forward a good and holy work, and of which honourable recognition might be made. Here Wesleyan Methodism is our subject. General history will be pressed into service only as it illustrates or is necessary for our purpose. Free use has been made of General Histories of Methodism, and a careful examination of the "Magazines" has brought to light many incidents which are of interest. The writer has availed himself of all the authorities in his own possession, as well as documents and correspondence kindly placed at his disposal by many friends. The writer has much satisfaction in expressing his obligations to the Rev. Richard Green, of Hull; Mr. George Stampe, of Grimsby; Mr. S. S. Laverack, of Haddlesey; Mr. W. Leake, of York; and Mr. Joseph Faulding, of Hastings.

The tables given in the appendix have been compiled from official sources, and it is hoped may be serviceable for future reference. A copious index has been compiled, and so far as the names of persons and places are concerned, is exhaustive.

G. W.

THE FIELD, SWINFLEET,

JANUARY 21st, 1886

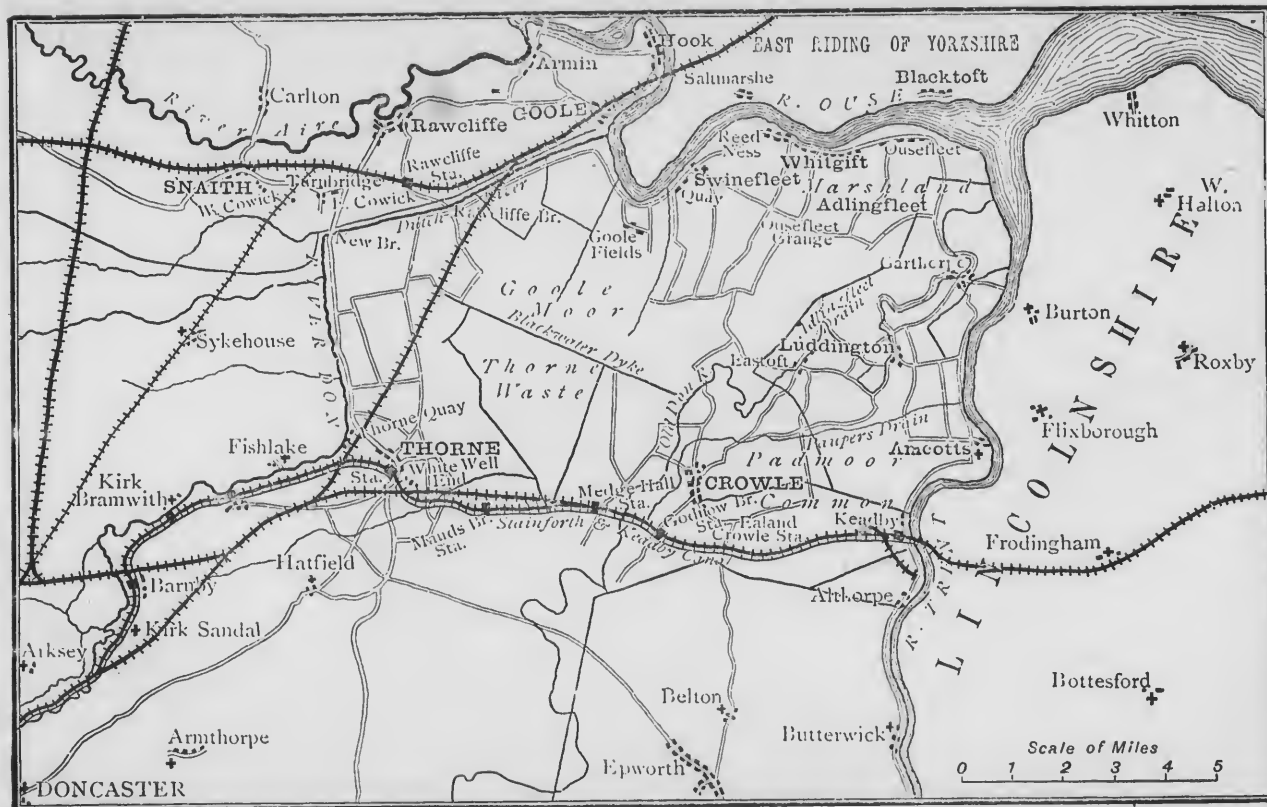


CONTENTS.

| CHAPTER. | PAGE. |
|---|-------|
| I.—INTRODUCTORY - - - - - | 1 |
| II.—RELIGIOUS CONDITION OF ENGLAND, 1700—1750 | 10 |
| III.—THE DAWN - - - - - | 15 |
| IV.—WESLEY'S VISITS TO MARSHLAND, 1766—1788 - | 28 |
| V.—GROWTH - - - - - | 41 |
| VI.—AGENCIES - - - - - | 70 |
| VII.—WORTHIES - - - - - | 80 |
| VIII.—REMINISCENCES AND ILLUSTRATIVE SKETCHES | 94 |

APPENDIX.

| APPENDIX. | PAGE. |
|--|-------|
| I.—LIST OF PREACHERS, 1765—1885 - - - - - | i. |
| II.—NUMBER OF MEMBERS IN SOCIETY - - - - - | vi. |
| III.—NAMES OF TRUSTEES - - - - - | vii. |
| IV.—SNAITH CIRCUIT BOOK, 1816 - - - - - | xiv. |
| V.—LIST OF CIRCUIT STEWARDS - - - - - | xvi. |
| VI.—GOOLE CIRCUIT FINANCE, 1884—1885. | |
| EPWORTH CIRCUIT PLAN, 1813. | |
| SNAITH CIRCUIT PLAN, 1817. | |
| INDEX, I INDEX, PERSONS AND PLACES, II. | |



MARSHLAND (SOUTH YORKSHIRE).

CHAPTER I.

“ Ouse, slow winding through a level plain
Of spacious meads with cattle sprinkled o’er,
Conducts the eye along its sinuous course
Delighted.”

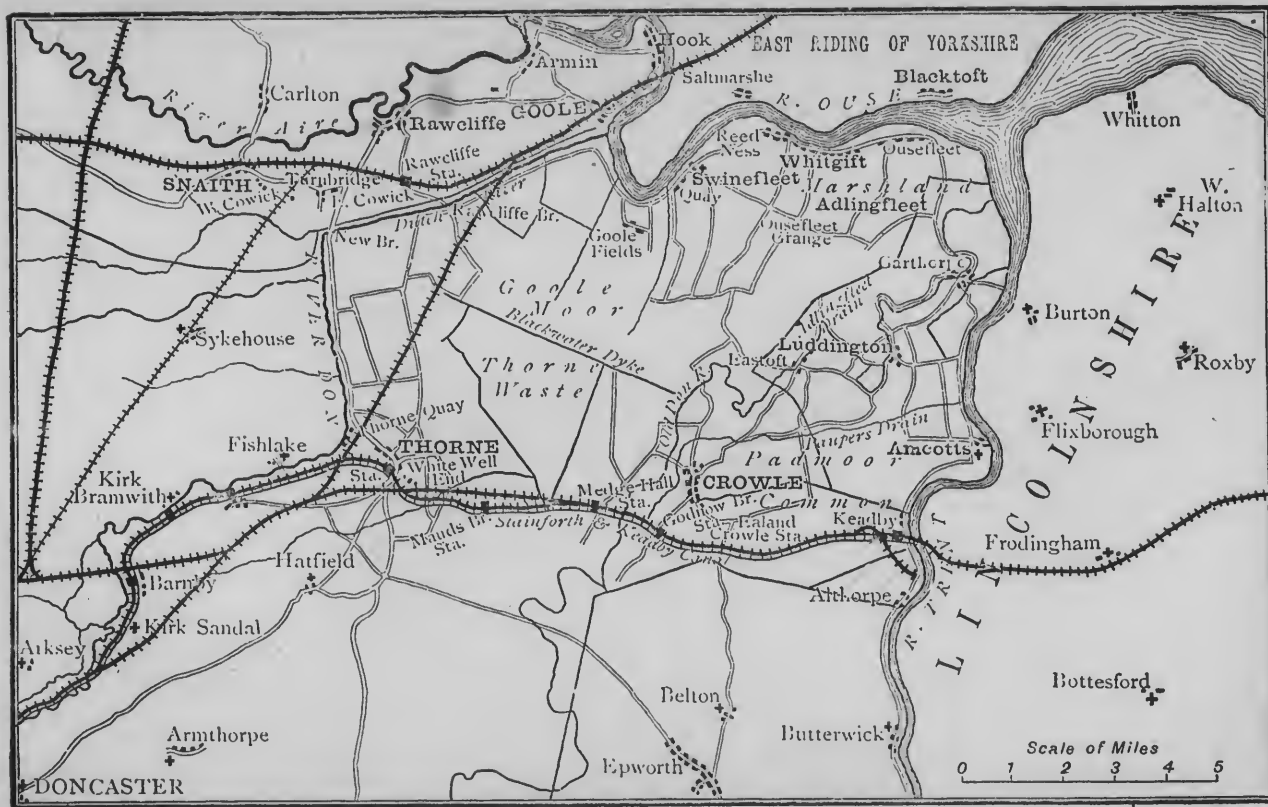
COWPER.



MARSHLAND is the name given to a tract of land in the South Eastern Division of the West Riding of Yorkshire, bounded on the North by the river Ouse, on the West by the river Aire, on the East by the river Trent and the bed of the old river Don, and on the South by a large stretch of Moors, indifferently called Ditchmarsh and the Thorne Waste. Camden says,—

“ In which very place there are environed with these
“ rivers [the *Don* and the *Aire*] *Ditche-marsh* and *Marshland*,
“ little Mersh Countries or River-Islands rather, taking
“ up in circuit much about fiftene miles, most plentifull
“ of greene grasse, passing good for feeding of cattaille,
“ and on every side garnished, as it were, with pretty
“ Townes. Yet some of the inhabitants are of opinion
“ that the land there is hollow and hanging, yea and that,
“ as the waters rise, the same also is heaved up : a thing
“ that *Pomponius Mela* hath written concerning Antrum,
“ an Isle in France.”¹

¹The following are the names given of the villages in the District of Marshland and Ditchemarshe. They are taken from the very curious map, by Saxton, of the West Riding of Yorkshire, found in an early edition of his great work—Thorne, Turnbrig, Rawclyffe, Armin mag., Hoke, Gole, Swinflet. Redenss, Uslet, Adlingflet, Fockerby, Haldanbye.—Camden Brit., p. 690. Ed. 1610.



MARSHLAND (SOUTH YORKSHIRE).

CHAPTER I.

“ Ouse, slow winding through a level plain
Of spacious meads with cattle sprinkled o’er,
Conducts the eye along its sinuous course
Delighted.”

COWPER.



MARSHLAND is the name given to a tract of land in the South Eastern Division of the West Riding of Yorkshire, bounded on the North by the river Ouse, on the West by the river Aire, on the East by the river Trent and the bed of the old river Don, and on the South by a large stretch of Moors, indifferently called Ditchmarsh and the Thorne Waste. Camden says,—

“ In which very place there are environed with these
“ rivers [the *Don* and the *Aire*] *Ditche-marsh* and *Marshland*,
“ little Mersh Countries or River-Islands rather, taking
“ up in circuit much about fiftene miles, most plentifull
“ of greene grasse, passing good for feeding of cattaile,
“ and on every side garnished, as it were, with pretty
“ Townes. Yet some of the inhabitants are of opinion
“ that the land there is hollow and hanging, yea and that,
“ as the waters rise, the same also is heaved up : a thing
“ that *Pomponius Mela* hath written concerning Antrum,
“ an Isle in France.”¹

¹The following are the names given of the villages in the District of Marshland and Ditchemarshe. They are taken from the very curious map, by Saxton, of the West Riding of Yorkshire, found in an early edition of his great work—Thurne, Turnbrig, Rawclyffe, Armin mag., Hoke, Gole, Swinflet. Redenss, Uslet, Adlingflet, Fockerby, Haldanbye.—Camden Brit., p. 690. Ed. 1610.

The district is very flat, scarcely anything to relieve the monotony of the landscape, only, as may be seen in the distance, the Yorkshire Wolds, and just over the Trent, which bounds the Eastern part of Marshland, the Lincolnshire Hills. But to compensate for any deficiency in beauty of scenery, and for the flat level and prosaic aspect of the district—there is the noble river, the Ouse, which has not only a beauty in itself which all river scenery possesses, but what may be and is considered in this utilitarian age of greater importance, namely, the fertilizing properties of its deposit of warp. Thousands of acres of land in its neighbourhood have been reclaimed and brought under a high condition of cultivation by being overflowed in the first instance by the waters of the Ouse.

“Once useless bog, malarious fen or worthless moorlands wild,
Thou kiss'd them, gentle Ouse, and then rich fields and
pastures smil'd.”

Very early we have the first inception of this process, though it was permitted to be for a length of time as a visionary idea in the realm of theoretic speculation. In 1821 the first tangible effort was made to bring the advantages of warping to a practical issue. A drain was cut from a point in the river Ouse near Swinfleet, extending originally three miles, and cost, with purchase of land and erection of sluice, £18,000. Soon the renewing and fertilizing properties of warp became apparent. What had previously been barren, became prolific; so that which formerly was unprofitable, or under a partial cultivation, serving only to bring a bare remuneration, eventually became so productive as to double and treble the original value of the land.

There are no great manufacturing establishments on the banks of this river ; the population is small and chiefly maintained by employment in agricultural pursuits. Previous to the Commons being enclosed they were partly, and the Moors altogether, overgrown with furze and were the home of wild fowl. The population in the different villages at the beginning of the century would be a little over 2300 persons ; the dress of the people was very homely, and the furniture of their houses rustic, and their manners unpolished, the drinking at the village feasts generally terminating in a brutal fight. In 1790 there were four or five public-houses in one village,² with an adult population of about 250. Another village became notorious for cock fighting, but in the last fifty years, through the humanizing and Christian efforts of religious teaching, such doings have become a record of the past. The implements of husbandry³ continued the same as had been in use for generations past, with scarcely any perceptible change in the tillage and cultivation of the land. The roads were impassable in winter, and not always in the best condition during the summer months. Some of the main roads were metalled, only since the beginning of the century. The whole district being liable to and suffering from the inundations of the river. The district has been liable to this danger for centuries, and various means were devised for preventing disasters from the floods. Commission after commission was appointed for the making and keeping in repair the banks of the river. The first was 23 Edw. I., and others

²Wes. Mag., 1857, p. 2.

³Bright's His. of Eng. III., 1015.

followed, some at only short intervals, down to 13 Edw. IV.⁴

A few years previous to the last named date, in 1455, complaints were made of the serious damage done in Marshland by the overflowing of the river. From the whole case as given it may be gathered that the banks were in a very insecure condition, and offered no good defence against the encroachments of the river. The following is embodied in the "complaint,"—

"By grete and sodayn habundance of waters than
"late was surunded, and the valure and profitez of the
"seid Manoir of Whitgifte, in eny yere of xl. yere than
"last passed, extende not to the somme of xl marcs
"yerely, over necessarie costes for reparation and
"supportation of waterbankes, and for reparation of the
"seid Manoir yerely borne and made."⁵

In 1753 there was fearful devastation and great distress through the overflowing of the river, that "laid most of Marshland under water."⁶ This is far from being a solitary instance; and such being the case, as a rule, the people were content to remain at home performing the daily operations of rural life; quite satisfied, as the opportunity presented itself, with an occasional visit to the nearest market town, which was Howden, and that visit had with it a dangerous element of uncertainty. Thrice at Whitgift, in 1614, 1654, and 1700, and once at Swinfleet in 1735, there had been fearful loss of human life through the capsizing of

⁴Dugdale Hist. of Imbanking and Drainage. Fol. 1772.

⁵Rotuli Parliamentorum. Vol. V, 320 a.

⁶Tomlinson's Level of Hatfield Chase, p. 311.

the ferry boat.⁷ Occasionally there was the journey to the pits for coal, though the people were chiefly dependent upon the supply of turf for fire. Down to a very late period turves were used in the neighbourhood.⁸ In early times the right of Turbary was a valuable privilege, for which many a legal contest was waged in the Law Courts to establish a right, or to re-possess that of which some person had been deprived. Or, there might be a visit to Hull or York, a red-letter day, to be marked as such in their otherwise uneventful life's history.

Wages were low and labour far from plentiful, in winter many having to live in enforced idleness, so that the little saved by great frugality in the summer months of extra labour was expended, and a heavy mortgage incurred on their future earnings. The harvest of 1756 proved greatly deficient, producing severe suffering among the lower classes, causing insurrections in England on account of the

⁷In December, 1614, Sir John, Sir Edmund, and Mr. Philip Sheffield, sons to Edmund Lord Sheffield, Earl of Mulgrave, and President of the Council of the North, with all their retinue, were drowned at Whitgift Ferry.

[1654] "The ferry boote beinge cast away, Richard Hunsley, of Pastergeat, and John Morram, of Whitgift, son to Elizabeth Morom, and Robert Kirbbie, brother to Thomas Kirbbie, of Whitgift, and John Gelley, son to Robert Gellie, of Roadness, weare all droun'd the 13th day of January, and alsoe John Johnson, Wosbie in Linton."

Francis, son of John Estoft, Esq., of Estoft, by Rosamond, daughter and coheirress of Sandford Nevile, of Chevet, is said by tradition to have been drowned at Whitgift Ferry circa, 1700. "Journal of Statistical Scociety," Vol. xxi., 407.

1735. Sept. 21. The ferry boat at Swinfleet was overset wh 15 persons in it, 14 of whome miserably perished in ye river.

Whitgift Parish Register.

Howden Parish Register.

⁸Snaith Circuit qrt. day Book. "1833, Jan. 1. To Load of Turves, 7s. 0d."

scarcity of corn, and the high prices of provisions.⁹ To meet this necessity "an association of gentlemen was established in the County of York to raise a fund for the importation of corn from other countries, that the poor may be supplied at a reasonable price."¹⁰ Agricultural pursuits and some of the more useful handicrafts made up the sum total of employment. One fruitful source of industry has entirely disappeared from the neighbourhood, that of a weaver, and possibly others may likewise have ceased. So far as we can gather the relation of master and servant was closer than it appears to be at the present. Very rarely, other than one common fire, by which in winter the mistress or dame, with her servant maids, sat at the spinning-wheel; while the master and servants were engaged in some light employment or amusement. During the first half of the eighteenth century 8d. was paid for a day's labour, and a tailor worked the whole of the day for 6d. and his meat or rations. Considering the hours of labour as defined in some parts of England at that time,¹¹ their position was anything but enviable. In regard to food, wheat did not constitute the diet of either the peasant or the artificer in many parts of England. The great majority of the nation lived almost entirely on rye, oats and barley, and hence the tables given of the average price of wheat, will not help us very much in considering the position of the poor in the eighteenth century. About the middle of the century, so little was the quantity of wheat used in the

⁹Tooke's History of Prices, I., 48.

¹⁰Gent. Mag., 1764, p. 543.

¹¹Knight's Hist. of Eng., IV., 149.

Eden's State of the Poor, I.,

567.

County of Cumberland that it was only a rich family that used a peck of wheat in the year, and that was used at Christmas.¹² Yet there can be no question but that wheaten flour was fast taking the place of barley meal and oatmeal.¹³

The population of Marshland continued steady, the claims of agriculture not materially altering the number of the residents, and there being no works of a purely commercial character to call for an increase of the population. But there came a time of quickened life and of decided improvement and enterprise. It was not likely, though the district is far removed from the great centres of industry, that the people would be entirely unimpressed by the great changes which were taking place, and taking place so very rapidly in the nation. Steam was beginning to work a mighty revolution in the country. People were rapidly gathering to centres of industry. The needs of these masses required meeting. The land was expected to yield what was sufficient for their necessities, but under the old processes of farming it was failing to do so. A new order of movement was inaugurated, and invention began to be exercised. The agriculturists, as a body are not considered to move very rapidly in any new project, were at once awake to the importance of increased exertion to meet the growing claims of the times.¹⁴ Hence we find in this district, from 1752 to 1801, no less than eleven "Acts of Parliament" were obtained for "Inclosure of Waste and

¹²Tyerman's Life of Sam. Wesley, p. 369.

¹³Eden's State of the Poor, 2 vols., 4to.

¹⁴Green's His. of Eng., 805.

Common Lands," and for "Drainage."¹⁵ The most was made of the means at their disposal, land which had been for centuries comparatively unremunerative began at last to give an adequate return for the labour expended upon it. Nor was this the only development of energy manifested, though at a considerably later stage in our investigations, as it was early in the present century and to that we have already referred. Warping became a powerful operative force in the prosperity of Marshland. The remuneration which was obtained from a great quantity of land in Marshland was very small, if at times any. But by the process of warping a most decided improvement was realized, and for a succession of years the district felt all the benefit resulting from this new process of irrigation. Agriculture being the staple industry of this part it could not be prosperous without in some measure all classes of the community sharing in the benefit. Hence prosperity brought in its train many comforts to which beforetime the people were strangers, and the homes and the habits of the people became proportionally influenced for the better.

¹⁵ The following is a list of the "Acts of Parliament" obtained—

| | | | |
|---------------------------------|-----|-----|---------------------|
| Snaith ... | ... | ... | 25 Geo. II., 1752. |
| Rawcliffe ... | ... | ... | 25 Geo. II., 1752. |
| Whitgift... | ... | ... | 30 Geo. II., 1757. |
| Swinfleet... | ... | ... | 32 Geo. II., 1759. |
| Adlingfleet | .. | ... | 7 Geo. III., 1767. |
| Hooke ... | ... | .. | 8 Geo. III., 1768. |
| Snaith ... | ... | ... | 12 Geo. III., 1772. |
| — ... | ... | ... | 13 Geo. III., 1773. |
| Redness and Swinfleet | ... | ... | 33 Geo. III., 1793. |
| Garthorpe and Luddington | ... | ... | 36 Geo. III., 1796. |
| Redness, Swinfleet and Whitgift | ... | ... | 1801. |
| Swinfleet Warp Drain | ... | ... | 1 Geo. IV., 1820. |
| Ousefleet and Whitgift | ... | ... | 9 Geo. IV., 1828. |

This improvement in the condition of the district continued until a quickened impulse was given to labour by works being commenced of a very extensive character at Goole. The population of Swinfleet increased from 770 in 1811 to 956 in 1821, and to 1055 in 1831. As Goole came into prominence as a port, its success had a corresponding effect upon the surrounding villages. This led to an increase in payment for labour, and to the construction of additional cottages of a better class and of a more comfortable character.

So far as can be ascertained it may be safely stated that almost all the places in Marshland had some provision for education from the beginning of the eighteenth century, with the single exception of Swinfleet. There appears an entire absence of any provision in that direction, until about the middle of the century. The "peculiar of Snaith," in its ecclesiastical administrative authority, exercised an overlook to the children, and "granted licenses to curates, *schoolmasters*, parish clerks, midwives and practitioners in physic." "In 1765 John Coulson, of Swinefleet, is presented for teaching school without a license."¹⁶ He had been to America, and on his return engaged in tuition. It appears that he had not taken the precaution of obtaining a license before so doing, and was thus presented before the Rural Dean. There are grounds for believing that he ultimately got one, and taught in what was for many years the only school of the village. He was succeeded in turns by Messrs. Dudling, Turton, Leake, Haynes and Mell. These served the purposes of village tuition with others that may be referred to subsequently.

¹⁶ Robinson's "Priory and Peculiar of Snaith," p. 18.

CHAPTER II.

RELIGIOUS CONDITION OF ENGLAND, 1700—1750.

“ Strangers, alas ! to thee and peace,
They cannot find the way,
But wander in the wilderness,
And on the mountains stray.
Why should they faint, unsaved, unsought,
With sure relief so nigh ?
Why should the souls, whom thou hast bought,
For lack of knowledge die ? ”

C. WESLEY.



THE moral condition¹ of the people of England was a subject that caused the greatest concern to all reflecting and religious persons. That the nation was in a sad state both with respect to religion and morality, there is a unanimous agreement. The Sabbath was openly disregarded ; drunkenness and profane swearing prevailed among all classes of the community, from the highest to the lowest. Infidel writings were freely circulated, and men occupying some of the highest positions in the church departed widely from the Catholic faith. From the time of Charles II. to the rise of Methodism many godly men appeared, who put forth strenuous efforts to arrest the progress of sin and error, and to maintain the cause of truth

¹ Those who are wishful of pursuing this subject further, are referred to “ Josiah Woodward’s Account of the Rise and Progress of the Religious Societies in London,” 12mo., Lond., 1744, and also the Introductory Essay by Rev. T. Jackson, prefixed to his edition of Mr. Wesley’s works. The essay is reprinted in the *Wes. Mag.*, 1864, p. 1007. Lest some should think the writer has taken an unjust and biassed view of the religious condition of England, it will only be necessary to refer the reader to “ Southey’s Life of Wesley,” p. 183-209.

and of practical religion. Religious societies were formed in London for the purpose of religious conversation, prayer, reading the scriptures, singing, and contributing money for pious and charitable objects. These societies existed about 70 years, and at one of their meetings, in a house in Aldersgate-street, London, John Wesley obtained what he earnestly sought and desired, a manifestation of God's forgiving mercy.

There were two evils that Wesley and others had to contend against, scoffing infidelity, with scandalous misbehaviour in public worship, and a degrading wickedness. The preachers and writers of the day drew a sad picture of the former of these evils. Eminent divines among the Episcopalians, as well as those among the Dissenters, bore their testimony to the scoffing infidelity of those who attended upon public worship, as well as the very scandalous behaviour of such persons while there. They attended God's house, but the highest motive impelling to this conduct, was that they might show the latest fashion, and air their superiority before their less advantaged neighbours.

A popular historian, after speaking of the "grossness and immorality" of many in the "higher circles" of life, goes on to say, "at the other end of the social scale lay the masses of the poor. They were ignorant and brutal to a degree, which it is hard to conceive, for the vast increase of population which followed on the growth of the large towns and the development of manufactures had been met by no effort for their religious and educational improvement. Not a new parish had been created. Hardly a single church had been built. Schools there were none, save the grammar

schools of Edward and Elizabeth. The rural peasantry, who were fast being reduced to pauperism by the abuse of the poor-laws,² were left without moral or religious training of any sort."³

These profligate masses the Methodist preachers could not address as mere formalists, who needed simply to be convinced that God requires a spiritual worship, and that true religion has its seat in the heart, but as people who were in the direct road to perdition, and every moment exposed to the damnation of hell.⁴ To these persons the Wesleys and Whitefield, and others lifted up their voices, and the discourses which they delivered gave no uncertain teaching. Those whom they saw to be alarmed and penitent they invited to break off their sins and come to Christ for full and free forgiveness through the blood of the Cross; and they declared that the vilest and the worst, thus coming to Him, would be at once accepted. The success which attended these early efforts was marvellous and the effects abiding.

There were some cheering exceptions; but this was the general state of religion and morals in the country when the Wesleys, Whitefield, and a few kindred spirits came forth, ready to sacrifice ease, reputation, and even life itself to produce a reformation. The church was restored to life

² In 1824 the population of Swinfleet was 956, and the rateable value was £818 13s. 9½d. In that year the *first* assessment for the "poor" was 3s. in the £, and amounted to £122 16s. 0¼d. What the second and final assessment for the year would be there are no means of ascertaining at present.

³ Green's Hist. of England, 717. Southey's "Wesley," see note p. 386. Also Marshall's Diocesan Hist. of Oxford, p. 168.

⁴ Wes. Mag., 1833, p. 66.

and activity. Religion carried to the hearts of the poor a fresh spirit of moral zeal, while it purified our literature and our manners.⁵

It is true that a few mourned over the spiritual condition of the masses, and earnestly desired an amendment. But to these the signs of the times were disheartening. The leaders of thought, and the ministers of the Established Church, as well as among the Dissenters, were strongly tinctured with infidel principles. They preached a gospel—if gospel it may be called—in which the great truths of the Christian revelation had little or no place.⁶ The enemy triumphed, and Israel was faint-hearted. There were noble exceptions to this general forgetfulness of God and all holy responsibilities which were so patent. They were the few among so many. It is not a sufficient reason or vindication of the times to say that this was the Augustan age of English literature, that such men as Addison, and Steele, and Johnson were exerting a remarkable influence upon literature in the publication of their papers and essays, or that such divines as Prideaux, and Bishop Butler and Gibson, and others, were exercising their powerful influence for good. All this learned glory was not sufficient to make the nation religious, or to rescue it from a state of gross spiritual darkness and immorality.⁷

It was in such circumstances, and under such influences, that the population grew up, which constituted the British

⁵ Southey, with Watson's *Observ.*, 207. *Green's Hist. of England*, 718.

⁶ Jackson's *Centenary*, p. 5.

Green's Hist. of England, 717. *Tyerman's Life of S. Wesley*, 368. *Smith's Hist. of Meth. L.*, 37.

nation at the close of the seventeenth and the beginning of the eighteenth century, and which included the parents of the Wesleys in its numbers, a family admirable for its genuine English manhood, its healthful piety, its brave independence of opinion, and the endurance of life-long struggles with poverty, besides other and complicated trials.⁸ The position of Epworth itself is in the centre of the Isle of Axholme, and on the side of a small sloping hill. The view from the churchyard is extensive. On the Rev. Samuel Wesley taking possession of the Rectory, the whole of the district was little better than a swamp.⁹ This district abuts upon the district of Marshland and Ditchmarshe. His entrance upon his duties at Epworth was in the midst of stirring events. The Isle was in a very unsettled state, and many times he and his brave wife were called upon to suffer, while discharging what they conceived to be the special duties of their position. The cares of a large family were ever pressing, and they were placed in very straitened and painful positions in consequence.¹⁰ Samuel Wesley and his wife lived to see their children grow up to reflect the training of the rectory in Godly and Christian lives. Others of them are worthy of notice and remark, but two of them, John and Charles, obtained a world-wide fame. Wherever a Methodist society is formed there may be seen the evidences of John Wesley's administrative ability and correct doctrinal teaching, and in every service for devout worship the thrilling strains of some of Charles Wesley's productions will ascend to heaven in the hymn of praise.

⁸ Stevens I., 51.

⁹ Old Yorkshire, Vol. IV, 73-75.

¹⁰ Tyerman's Life of S. Wesley, 331. Kirk's Mother of the Wesleys, p. 75 et seq.

CHAPTER III.

THE DAWN.

“For thou bringest certain strange things to our ears : we would know therefore what these things mean.”

ACTS XVII. 20.

IN Marshland the means for spiritual improvement were only scant, the services at the Established Church being held on the Sabbath, with scarcely, if any provision made for religious worship during the week. While the ministers of the Church of England, in the neighbourhood, exercised on the whole a beneficial influence ; the general condition of the district was very far from being satisfactory. The means for spiritual culture were inadequate for meeting the necessary requirements of the population. The service at the Chapel of Ease at Swinfleet was once in six weeks. That was previous to the grant from Queen Anne's Bounty, 1754—1792. The Parliamentary grant was not made till the year 1814. In reference to the “Chapel of Ease” at Swinfleet, the following quaint extract may be of interest,—

“The townsmen and inhabitants of Swynflete had
“liberty to erect and build one Chappell in The foresaid
“Towne of Swyneflete and to have a Chaplaine to
“Celebrate Divine Service there for ever because the
“towne of Swinflete is distant 2 miles from the mother
“Church or poch Chappell which is situate in the towne of
“Whitguift, which way betwixt is deepe and durlie and
“especially in winter time by the vehemont Inundations

“of water hapening more than ordinary is so waterie and
“dangerous that they cannot come to the said Church or
“Chappell to heare Service without hurtful labour and
“great Danger &c. Date at Thorp, 21 Oct., 1370.”¹

The inhabitants had to go to the parish church of Whitgift, a distance of two miles, with the roads often in a bad condition, if they would engage in the service of God's house. Additional services were given later on through the “bounty” being given, and also when the people manifested a greater spiritual earnestness, through the labours of the Wesleys and their helpers. Swinfleet may be taken as the extreme case in Marshland, other places having better provision made for them. The scattered population of Goole Fields, who cared for Christian worship, came to the church at Swinfleet in preference to their own parish church at Hooke, as being so much nearer. While there was this paucity in spiritual instruction we are pleased to observe in some a desire and longing for something beyond the mere moralities of everyday life, a yearning for spiritual enjoyment that they failed to obtain in the very scanty provision made in the regular services of the Established Church. To the healthy and robust there was no hardship in having to walk a few miles on the Sabbath, to those who felt it a duty to attend public worship, and who appreciated the service of God. But for the feeble, and those whose domestic duties prevented their being so long a time from home, the want was felt the more keenly for some additional services of a character suitable to their needs. No wonder the Sabbath

¹Harleian MSS., 800, Brit. Museum. For “Queen Anne Bounty,” see Hodgson's account, Q.A.B., app., p. cccl.

had lost its sanctity ; and that the people indulged in sports of a very questionable character at any time, but much more so on the Christian Sabbath.

From the evidence that we have, many were prepared to receive the teaching of the Wesleys before they themselves, or any of their followers, appeared in the district. While there was the felt want, there was also the expectancy that the want was about to be realized. Rumours had been in circulation of strange import, how, that a clergyman of the Church of England, breaking away from the traditions of the past and the recognized duties of parish work, had taken "the world" as his parish, and was preaching "everywhere, the Lord working with" him, "and confirming the word with signs following." These men and women were wise in their day and generation. They saw in this movement an answer to their anxious questionings. They, that is some of them, would judge for themselves. Men of shrewd business habits and observation, they would test this matter the first favourable opportunity. Some of their letters, memoranda of business, which have come down to us, most abundantly testify to this estimate of their character. *How* the news of this great and intensely interesting movement became known among the people we have no certain means of information. The nearest points that Methodism had as yet touched were Sykehouse, Epworth, Crowle, Barley-Hall, Foggathorpe, and other places,² and it is by no means an unreasonable surmise that in the visits of the farmers to the

² C. Wesley's Journal, II., 88. Wesley's Works, II., 249. Wes. Mag., 1825, p. 33.

markets in the neighbourhood the doings of the Wesleys should be the topic of interesting conversation.

It is subject for friendly discussion whether Reedness should not be credited with having the first Methodist society in Marshland, and so carry away the palm from Swinfleet, to which place the writer has awarded it. It is certainly one of those matters around which there is a great amount of mystery, which it is impossible to penetrate. There was a gathering of people at Reedness, somewhere about the year 1760, meeting for religious purposes. Was this in connection with the Church of England? and thus under the direction of the Rev. William Romley, vicar of Whitgift—or was it a society gathered together by the Methodists, and thus in connection with Mr. Wesley? If they were distinctively Methodist in their teaching and discipline, how or at what time were they formed? We have no record that Mr. Wesley or any of his followers ever remained at Reedness for any services, though, as we shall subsequently have to remark, the Methodist preachers were at different times passing over Whitgift Ferry in their journeys to Epworth. But the records invariably intimate that they proceeded on their journey without any break; if it had been otherwise, and any service held, it is probable we should have been informed. There is a tradition in the Dunn family, that John Dunn, when about 20 years of age, and whose home was at Swinfleet, went to Reedness and attended a meeting of the Methodists there. He was accompanied by a friend of his, Theophilus Laverack, and they were both converted and joined the little society at that place. This John Dunn

left Swinfleet and became the first class leader of the Methodist society at Selby. There is a ticket of a Jane Robinson in the possession of the writer, dated January, 1764. The Robinsons were a family living at Reedness, and one of the name of Catharine Robinson, widow of Thomas Robinson, farmer, was married to George Dunn, of Swinfleet, in 1722; a daughter of the above Catharine Robinson by her first husband, was married to John Dunn, of Swinfleet, in 1734. John Dunn had a large family, a son and a daughter may be named here, John, who was born in 1739, and became a leader in the Society at Selby, and Mary, who was married to Theophilus Laverack, of the "Crow Trees," so that there were strong family ties subsisting between the Dunns and Laveracks, and some of the families at Reedness.

There is one statement to be made, and that is about 1775—1780 persons were meeting in class at Swinfleet who were residents at Reedness. With the uncertain data at our disposal, it is impossible to decide with certainty. It is only right that all evidence should be given in support of the claim that is made, while at the same time the ascertained facts in later history point to Swinfleet as the place where Methodism took its first stand in Marshland. Be this as it may, of one thing we are certain, that the visit of Mr. Wesley to Marshland was by the direct invitation of persons who lived at Swinfleet. Though this statement is made on the "Tradition of the Elders," it rests upon such good authority that it would be most unwise to reject it.

On a certain day, about the year 1760, there might have been seen three men, well mounted and in the garb of

yeomen of that day, riding along the King's Causey (or Causeway), in the direction of the town of Epworth. In these times of macadamized roads and railways, we can scarcely understand the difficulties our ancestors had to encounter a century ago in accomplishing a journey. To travel a distance of 15 or 20 miles was so serious a matter that it was only undertaken on urgent occasions, and we need not wonder that when the figures denoting distance became larger, it was customary for our forefathers to settle their affairs with as much care and completeness as men do now-a-days when leaving home for the Antipodes. The road to be passed over would be no exception to the general character of the roads previously given, with perhaps this otherwise notable exception, there would be the Causeway for the horseman,³ the turnpike road as such being still unknown.

The purpose of these men in taking this journey was one of no ordinary character. It was of such a nature that the two elder, who were both married, and of the respective ages of 39 and 28, (the other much younger and unmarried), had bound their wives to inviolable secrecy as regarded the object of their journey. The news had come that John Nelson, the stonemason, and one of Wesley's Methodist preachers, would preach on that special day at the Cross, Epworth. These men desired to hear the message for themselves, so that they might be able themselves to form a

³ The Causeway not always of the safest, Chas. Wesley says, "Thurs., Feb. 16 [1744], I rode to Selby; the next day, at Darlington, my horse fell with me from an high Causeway, and threw me unhurt into deep mud." C. Wesley's Jour., I., 352. See also J. Wesley's Works, II., 270.

judgment of this religious movement that was taking place in England. Strange rumours had come floating about as to the doings of this strange sect. Mr. Wesley had held services in places fringing this neighbourhood, and they would hear for themselves, "for as concerning this sect" they "knew that everywhere it is spoken against." The service they attended made a very powerful impression upon them; "they were much pleased." It was a something for which they were earnestly desiring; it met their deep spiritual needs; and the good which was at that time received bore a rich harvest afterwards. These men at once placed themselves in communication with John Nelson, and others of the preachers, for visiting Marshland, as well as leading to arrangements by which Mr. Wesley himself was able to visit Marshland during his evangelistic tours through the land. There can be no question that at this time these men identified themselves with the movement, and that a society was formed at Swinfleet, as there is one ticket extant as early as January, 176⁴₅, and others for September, 1766, and onwards.

The noble three will bear to rank with the "honourable women," of whom Nelson himself speaks, as being the means of introducing Methodism into Leeds. "Now the people from every quarter flocked to Birstal on the Sabbath, but as yet there came only three from Leeds,—Mary Shent and two other women." The two others were Mary Weddale and Mary Maude, and the three together were frequently called "the three Marys,"⁴ and the names of these men

⁴ Smith, I., 221.

should be had in loving remembrance by all Methodists of Marshland, who at this early period allied themselves with this evangelistic movement. The eldest of the three was Jonathan Dunn, a farmer at Swinfleet, occupying a good social position; he had been married three years. He was a leading Methodist in the society at Swinfleet to the day of his death. The second was Theophilus Laverack, of the Crow Trees, a farmer. In all the visits of Mr. Wesley to Marshland, it was at Mr. Laverack's house at Swinfleet that he and his helpers were most hospitably entertained. He became the leader of a class which met on Sunday; the first class that was formed in Swinfleet. He also was a local preacher, faithfully discharging the duties of his calling till increased infirmities obliged him to lay them aside. To his efforts we are indebted for the first Methodist preaching place in Marshland. The third was William Dealtry, a farmer and butcher, and then quite a young man. He was the father of the late Rev. William Dealtry, D.D., F.R.S., Rector of Clapham, Canon of Winchester, and Archdeacon of Surrey.⁵

It has been stated that in all the visits of Mr. Wesley to Swinfleet he was entertained at the house of Mr. Laverack, and it is to his efforts we are indebted for the first

⁵ There is a letter I have seen of Dr. Dealtry's, dated "Clapham, Nov. 19, 1835," to which there is affixed in Everett's handwriting, the following, "Archdeacon Dealtry said to have been originally a schoolmaster at Walwich, and a Wesleyan local preacher." There are strong reasons why this statement should be received with great caution, Mr. Everett probably being misled by the name. Dr. Dealtry, when 15, entered Hull Grammar School, and continued there two years, and at 17 went to Cambridge, and obtained the position of Second Wrangler and Smith's Prizeman in a year distinguished for ability.

Methodist "preaching house" in Marshland. It was built somewhere near, where at present there is a well, in the field adjoining his own croft. This place was licensed as a "preaching house" for "public worship" for "Protestant Dissenters," 24th October, 1772.⁶ Wesley expressly states in 1770 and 1787 his desire that they should be licensed as "preaching houses," and not meeting houses.⁷ But long previous to this a society had been formed, and preaching services had been held in some of the roomy and spacious kitchens of the resident farmers, who were the early adherents of Methodism. Help, for the conducting of services, was obtained from the nearest Methodist centres, for it was most difficult to have help from the itinerant preachers, considering the very extensive rounds of the preachers. Robert Costerdine says of this same Epworth round:—"After having filled the place of a local preacher for about five years, I was in the year 1764 appointed for Epworth circuit, which was six hundred miles round, and required twelve weeks' travelling; it is now divided into nine circuits. I laboured there two years with some success. I had long rides and very bad roads; but the good that was done more than counterbalanced all my difficulties"

⁶ "This is to certify, whom it may concern, that the lately erected Building, commonly called the Preaching House, situate in Swinfleet, upon a piece of Ground the property of Theos. Laverack, in the parish of Whitgift, in the County and Diocese of York, was this day entred in the Registry of his Grace the Lord Archbishop of York as a place of publick Worship of Almighty God for Protestant Dissenters, commonly called Independents. Witness my hand this twenty fourth Day of October, in the year of our Lord One thousand seven hundred and seventy two.

RICHD. MACKLEY, Deputy Register."

⁷ Tyerman's Life of Wesley, III., 511, 512. Large Min., 1770

I laboured one quarter in the Epworth side of the circuit, and then went into the Grimsby side,"⁸ so that we are brought to the conclusion that help, if any, must have come from this neighbourhood. It was once thought that help might have been obtained from Sykehouse, from the family of the Holmes', but this is scarcely certain; the widow of William Holmes⁹ (one of Mr. Wesley's earliest local preachers and helpers) was still living, and whenever Mr. Wesley or the Methodist preachers came on their rounds they found accommodation there. Mr. Wesley in his journal frequently names Sykehouse. The eldest son of Mrs. Holmes (Robert) was a young man, who had just been converted, and had joined the Methodist society. He never was a local preacher, but became a very efficient and active class leader.¹⁰

It is stated that these men who went to hear John Nelson at Epworth, at once placed themselves in communication with him, and with others, and that the interview led to such arrangements that, not only was a cause begun at Swinfleet, but Mr. Wesley himself was to visit the place. A society was formed and provision made, perhaps only temporary at first, for meeting the spiritual needs of the place. Mr. Wesley's visit would in all probability be about a year after the visit of these men to Epworth. For it is said "the first visit of Mr. Wesley to Marshland was some little time after."¹¹ We have no record

⁸ Wes. Mag., 1814, p. 164.

⁹ Atmore, Mem., 108.

¹⁰ There is the name of "Robert Holmes, of Sykehouse," down as a trustee for the Methodist chapel at Thorne. This is in 1786, the same as above named.—Tomlinson's "Level of Hatfield Chase," p. 156.

¹¹ Mr. Wesley had passed through Marshland when making his journeys to and from the North. He passed over Whitgift Ferry,

in his journal, but it is not too much to suppose that it would be about August 7th, 1761. On the 6th (Thursday) he was at Sykehouse, on the 8th (Saturday) at Winterton. There is one day to fill in, and as there was a special invitation, and arrangements made, we may safely put this down as one of the visits to Marshland by Mr. Wesley which is unrecorded. As he was in the neighbourhood he would meet the wishes of those who were thirsting for the water of life.

Here then we trace the first introduction of Methodism in Marshland. The long night is past, the day is breaking. From henceforth a succession of faithful men, willing and able to contend against wickedness and gross ignorance, will labour for Christ and serve the interest of His church. Not only here but other places were experiencing the gracious quickening, for a great revival was spreading over various parts of the nation during the year 1760 and onward.¹² It was a time of deepened religious life, as John Wesley says, of "the perfecting of the saints." "Boast who will, that *Methodism* (the revival of true religion) is just come to nothing—we know better things, and are thankful to God for its continual increase," and though the movement was not unaccompanied by some extravagancies, it tended greatly to strengthen the hold of Methodism upon the public mind. This universal and continuous attention to sacred things influenced to a very marvellous extent the religious public

May 17th, 1753. with John Haime and perhaps Thomas Mitchell as his companions.—Lives of Early Methodist Preachers, I., 55. Wesley's Works, III., 155. Lyth's Methodism in York, 79.

¹² London Rev., No. lxxxix., 256.

comprised in what was then the Epworth round, and at this time the society at Swinfleet became consolidated, and was a centre around which the inhabitants of the neighbouring villages rallied. Theophilus Laverack and John Dunn became class leaders, the former also a local preacher.

It is after this unrecorded visit of Wesley, and before the first that is named in his journal, we are to place in point of time the building of the first "preaching house." Mr. Laverack, "assisted by subscriptions from his neighbours," built this preaching house in his own croft. It was only a small place, but sufficient for present requirements. A regular circuit was formed, as we understand the term now. At the conference of 1765 the whole of England was divided into 39 circuits. To each one or more preachers were appointed. What had before been a somewhat irregular supply became thus regulated, and the *round* of the preacher had in it now order and regularity. In 1765 Thomas Lee, Thomas Brisco, and James Longbottom were appointed to the Epworth circuit, and blessed results followed.

As early as 1746 we have the first list of circuits or rounds, but showing no evidence of any fixed appointment of preachers. Yorkshire is placed fifth in the list, and "includes Cheshire, Lancashire, Derbyshire, Nottinghamshire, Rutlandshire, and Lincolnshire."¹³ In 1748 Yorkshire is the eighth in the list, and includes—1, Leeds; 2, Birstal; 3, Keighley; 4, Acomb; 5, Sykehouse; 6, Epworth; 7, Hainton; 8, Grimsby; 9, The Fens.¹⁴ It is extremely

¹³ Smith, I., 231.

¹⁴ Smith, I., 244. Large Min., I., 43.

uncertain who were the preachers before 1765. From the MS. notes of the Rev. John Jones, and of another writer, which are incorporated in the "Large Minutes," Vol. I., 708—720, we are informed that in the year

"1753, Lincolnshire—William Fugill, Thomas Johnson,
"J. Schofield.

"1758, Lincolnshire—T. Lee, John Hackling, W. Crabb.'



CHAPTER IV.

WESLEY'S VISITS TO MARSHLAND, 1766—1788.

“Labours of good to man,
Unpublished charity, unbroken faith,—
Love, that midst grief began,
And grew with years, and faltered not in death:”

W. C. BRYANT.



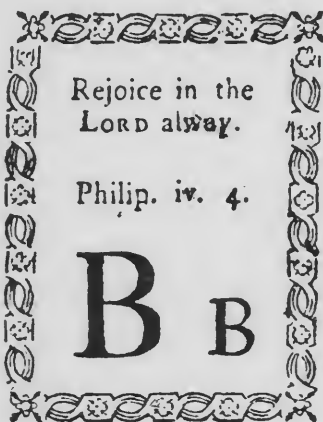
AND here we come to a most important period in our investigations, the records of visits paid to Marshland by Mr. Wesley. Places were being opened in the country for Methodist preaching, so that Mr. Wesley had great difficulty in meeting the claims of the people for his services. The measures that had been taken at the conference of 1765, while having the advantage of giving greater regularity to the labours of the preachers, served in some measure to give greater opportunities for Mr. Wesley to visit new openings for labour.

The labours of Mr. Wesley can only be fairly estimated after a close and careful study of his printed journals. How he accomplished so much—considering the difficulties incident to travelling—still continues a marvel to this generation. His orderly habits and masterly foresight enabled him to perform an amount of work, the very thought of which would dishearten a weaker person, and one of a less methodical character. To some of his journeys to Swinfleet special attention is drawn, and a careful and observant reader of his journal might multiply instances. These visits of Mr. Wesley, in the latter years of his life, when people sought to do him honour, were gala days; a village would be *en fête*.

It is not till 1766 that we have the first account in the "Journals" of Mr. Wesley of a visit to Swinfleet,—

"Thursday, 24 [April, 1766], I rode to Epworth, and "the next day, through heavy rain, to Swainfleet. I "supposed, as the rain kept many from coming, the "preaching house would contain the congregation, but it "would not. However, as the doors and windows were "open, I believe most of them could hear, and the "eagerness with which they heard made me hope they "will not be forgetful hearers."¹

Sep. 1766



John Swin

According to a table given by Dr. Smith (Vol. I., app., D. 695—700), this was a very busy year for Mr. Wesley. In his visit to Marshland he would find that good progress had been made since 1760, and the ministrations of the godly men appointed had been attended with encouraging success. The preaching house had been built, a society gathered together, evidence of which we have in the society tickets, which are extant. During this visit Mr. Wesley became more

¹There are slight variations in a later edition of the Journal published in 1840. "Swinfleet" instead of "Swainfleet"; "door" instead of "doors"; "they were not forgetful hearers," instead of "They will not be forgetful hearers." Mr. Wesley's words seem to imply some knowledge of the place and probable congregation.—Wesley's Works, IV., 273.—Benson's Ed., 16 Vols., 1809—1813.

intimately acquainted with the spiritual requirements of the district, and in the future such provision was made as in his judgment was considered requisite. This evidently became one of his favourite places for preaching. Here he had always a good congregation to hear him, not only of the villagers themselves, but also of persons from the surrounding places, who were desirous of "fleeing from the wrath to come," or were drawn by curiosity to hear the great preacher.

At the Conference of 1766, held in Leeds, an alteration is made in the name of the circuit, and not unlikely in its boundaries. From the testimony of R. Costerdine, we have seen what an amount of travelling there was. It does not appear as though there were any exchanges, as previously. But those appointed to the "Lincolnshire West" remained labouring in that part, and did not go into "Lincolnshire East," or the Grimsby division. Thomas Rankin is appointed and remains two years. He had not been in the circuit above two months when he was stricken down by the fever and ague. This disorder hung about him during the year, so that his labours were rendered a burden to him.² Nevertheless the work of the Lord revived. The conference was held in London in 1767. The friends in the Epworth, or "Lincolnshire West" circuit, having written to Mr. Wesley for him (Thomas Rankin) to remain with them another year, he complied with their request. He saw more fruit in the second year than he did in the first. He says, "My fellow labourers were earnest and useful men, and we went on hand in hand in love, and the blessing of the Lord attended our steps."

² Wes. Mag., 1811, 401.

The means for ascertaining the number of members in society had been in operation, and within the knowledge of Mr. Wesley, but up to the present time the information had not been given.³ However, in 1767 the statement of numbers is made. What proportion Marshland bore in the number there are no means for knowing. It was during this year that Swinfleet was again visited by Mr. Wesley. On the 13th of July, 1768, he left Newcastle for the South, and spent the next six weeks in visiting his societies in Yorkshire and Lincolnshire, and on Tuesday, the 19th of July, he was at Swinfleet. There is no record of his labour, save a letter written to the Rev. Thomas Adams, Rector of Wintringham. In this letter Mr. Wesley clears his teaching from some misapprehension under which it was viewed by the Rector. The letter is characterized by Wesley's plain speaking and close reasoning, and will repay a careful reading.⁴

At Wesley's next visit Thomas Rankin was his travelling companion.⁵ He had been two years in the Epworth circuit (1766—1767), and now meets Mr. Wesley at Leeds. He visited the orphanage of Miss Bosanquet, who had removed to Cross Hall, Morley. Her friend, Sarah Crosby, in a letter dated July 13th, 1770, remarks, "Mr. Wesley left Leeds yesterday. I never heard him preach better, if so well.. In every sermon he set forth Christian

³ Tyerman, II., 608-9.

⁴ Wesley's Works, IV., 372. Tyerman, III., 18. Andrew's Hist. of Winterton, p. 107.

⁵ Mr. Wesley's appreciation of Thomas Rankin, may be gathered from a letter of his to his brother Charles, dated August 3, 1771. "I will not throw away Thomas Rankin on the people of London, he shall go where they know the value of him."

perfection in the most beautiful light. Mr. Rankin, who travels with him, is a blessed man, and seems to fear no one's face. I believe there had not been such a time at Leeds for many years."⁶ On Monday, July 16th, 1770, they visited Swinfleet. In the morning Wesley preached at Aukborough, at Amcotts about noon, and then he came on to Swinfleet. Here the news of his coming had drawn together a congregation which the preaching house was incapable of containing. So taking his stand on a "smooth, green place, sheltered from the wind," he discoursed to them from, "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them," Heb. vii. 25. He adds, "Many rejoiced to hear of being saved to the uttermost, the very thing their souls longed after, the house at Swinfleet not being able to contain a third of the congregation." The neighbouring villages would each supply their contingent of worshippers.

The Minutes of Conference for the year 1770 are remarkable as having for the first time the initials of Mr. Wesley in connexion with the lay preachers. The appointment for Epworth is "John Ellis, J.W., Wm. Ellis."⁷ Dr. Smith says⁸ the first time is in 1771 when "J.W." and "C.W." stand before the names of the preachers in the London circuit. Evidently Dr. Smith has overlooked this entry. Why "Lincolnshire West" should only have two

⁶ Tyerman, III., 68-69. Lives of Early Preachers, II., 173. Wes. Mag., 1811, 403. Wesley's Works, IV., 449.

⁷ Large Minutes, Vol. I., p. 90.

⁸ Smith's Hist., I., 375.

using
Seed
Minutes
Hed
J. Walborn

preachers this year it is not easy to determine, for Mr. Wesley could render no help beyond his regular visit, and there is no evidence that he was in any part of the "Lincolnshire West" circuit during the year.

Mr. Wesley, in May, 1772, was in Scotland, spending ten days in Newcastle, he began his journey South on his way to the Conference, which was to be held in Leeds. At this time he was accompanied by his wife from Newcastle,⁹ to which place she had gone eighteen months previously. The information given of his visit to Marshland is extremely meagre,—

"Wednesday, 29th [July, 1772]. I crossed over to Pontefract, and about noon opened the new preaching house there. The congregation was large, and as still as night; perhaps this is a token for good. Being straitened for time, I was obliged to ride hard to Swinfleet, and I had strength enough, though none to spare."¹⁰

It would be during this visit of Mr. Wesley that he would impress upon Mr. Laverack the importance of having the "preaching house" duly licensed. Wesley had expressly stated in 1770, as he did subsequently in 1787, his desire that they should be licensed as "preaching houses," and not meeting houses¹¹ This was done, and the certificate bears date 24th October, 1772.

A longer interval was allowed to pass before another visit. His visits had been at intervals of about two years, but this one was at the space of four years; though there

⁹ Tyerman, III., 126.

¹⁰ Wesley's Works, V., 73.

¹¹ Tyerman, III., 511-512. Large Minutes, 1770.

is just the slightest ground for conjecture that in 1774 there might have been a visit into Marshland. From July 16th to the 24th Mr. Wesley was at Epworth and the neighbourhood. He says, "On Friday and Saturday [July 22, 23, 1774], I made a little excursion into Yorkshire." The balance of probabilities is between Sykehouse and Swinfleet; but just before the conference of 1776, in London, Mr. Wesley came into Marshland, with Joseph Bradford as his travelling companion.¹² He gives a very glowing account of his visit and the impression made upon his own mind of the people,—

"Friday, 5th [July, 1776]. About eleven I preached
"at Foggathorp, a lone house, a few miles from Howden.
"Abundance of people were gathered together,
"notwithstanding heavy rain, and they received the
"truth in the love thereof. I came to Howden a little
"before three, when a large congregation was soon
"gathered. All were serious; the more so, because of a
"few claps of thunder that rolled over our heads.

"I preached at Swinfleet in the evening; these are the
"most sensible and gentlemen-like farmers that I have
"seen anywhere, and many of them are rooted and
"grounded in love, and have adorned the gospel many
"years."¹³

We may accept this as a fair description of the men of the time, and the influence of the gospel of Jesus Christ upon their lives. Mr. Wesley was the last man to flatter, or to give an undue colouring to any statement he might make.

¹² Stevens' Hist. of Meth., II., 386. ¹³ Wesley's Works, V., 195.

How far this description may be applicable at the present time, each person will form his own opinion. Gentlemanly conduct is the outcome of moral principle; Christianity teaches its followers to show "gentleness," and its exhortation is "be courteous." The lines most apposite to describe these who were thus "rooted and grounded in love," and who had "adorned the gospel many years," may be found in a hymn of Charles Wesley's,—

" O what an age of golden days !
 O what a choice peculiar race !
 Washed in the Lamb's all-cleansing blood,
 Anointed kings and priests to God !"

The influence of such a body of Christian people and workers could not fail of being a direct advantage to the village and neighbourhood. How far they did influence other villages it may be difficult to state; but from incidental allusions it appears efforts were made in other places. That the work had extended to Reedness, only a short distance from Swinfleet, and Alexander Kilham preached his first sermon at Luddington in the year 1781, are cases in point to show that Swinfleet was not alone.¹⁴ Sufficient progress had, however, been made to justify Mr. Wesley at the Conference of 1776 to form Epworth into a circuit again, adding to it now the town of Doncaster from the Sheffield circuit. For ten years Epworth had been simply a *place* in the "Lincolnshire West" circuit.

The record of Mr. Wesley's next visit is very short, as also is the visit he paid a little later on,—

"Tuesday, 13th [July, 1779]. About noon I preached
 "at Swinfleet, under the shade of some tall elms."¹⁵

¹⁴ Stevens, III., 29. Cooke's Meth. Reform, p. 12.

¹⁵ Wesley's Works, V., 286.

"Wednesday, 7th [June, 1780]. I preached at "Pocklington and Swinfleet."¹⁶

It would be about this time that James Kershaw, "a man of no mean mind," says Tyerman, came into this district and laboured. He was known in Yorkshire as "Dr. Kershaw." He had been one of Wesley's itinerants from 1752—1767, and was with him in Scotland.¹⁷ He travelled through the country in his own vehicle, preaching in the villages and giving medical advice to the labouring classes, thus manifesting a laudable concern both for the bodies and souls of the people, many of whom, but for his instrumentality, would have remained under the double evil of bodily disease and the curse of sin. He was the author of a small work intended to expound the Revelation of St. John to ordinary readers, besides some controversial works.¹⁸ James Kershaw married Catharine Dunn on April 7th, 1782; she was a niece of Jonathan Dunn, and sister-in-law to Theophilus Laverack. In the spring of 1782 a marvellous revival broke out at Epworth, prayer meetings were held at all available places, and were attended with remarkable power.¹⁹ At Thorne fifty were added in two months, and other places shared alike.²⁰ Mr. Wesley, writing in his journal of June, 1784, says, "I enquired into the state of the work of God, which was so remarkable two years ago; it is not yet at an end, but there has been a grievous decay, owing to several causes—the preachers that followed Thomas Tattershall were neither so zealous nor so

¹⁶ Wesley's Works, V., 312.

¹⁸ Jackson's Recollections, p. 220.

²⁰ Tyerman, III., 371.

¹⁷ Tyerman, II., 535.

¹⁹ Arm. Mag., 1784, p. 30.

diligent as he had been," and other causes he enumerates.²¹ At Thorne he says, "Some I found had drawn back to their sins, but many held fast what they received." Thomas Tattershall was "honoured by the personal friendship" of Mr. Wesley. He was appointed at three different times to the Epworth circuit. He was a man full of faith and of the Holy Ghost.

It does not appear that Mr. Wesley came into Marshland during his visit to Epworth in 1784. It was not till 1786 that he was able to visit Swinfleet again, and this visit calls for special reference, in respect to the amount of labour that was performed, and the great age of Mr. Wesley at that time. We will give the four days' labour, and at the same time call attention to the fact that on the 28th of June he entered on his eighty-third year of age,—

"Saturday, 17th [June, 1786]. I found Mr. Parker at "Beverley in a palace. The gentleman that owned it "being gone abroad, it was let at a moderate rent. I "preached here at twelve, about four at Newlands, and "at seven in Hull."

"Sunday, 18th, I was invited by the vicar²² to preach "in the High Church, one of the largest Parish Churches "in England. I preached on the gospel for the day, the "story of Dives and Lazarus. Being invited to preach in "the afternoon, the church was, if possible, more crowded "than before, and I pressed home the prophet's words,

²¹ Wesley's Works, V., 424.

²² Dr. Thomas Clarke was at that time vicar of Holy Trinity, Hull, 1783—1797.—Tickhill's History of Hull, p. 804. Wesley's Works, VI., 161.

“‘Seek ye the Lord while He may be found : call ye upon Him while He is near.’ Who would have expected ‘a few years since to see me preaching in the High Church at Hull? I had appointed to preach at Swinfleet, ‘so I went as far as Beverley this evening, and on Monday, ‘19th, set out early ; but being vehemently importuned ‘to go round by Malton, I did so, and preached there at ‘nine. Thence I hasted to Pocklington, and finding the ‘people ready, stepped out of the chaise and preached ‘without delay. We reached Swinfleet between six and ‘seven, having gone in all seventy-six miles. A numerous ‘congregation was assembled under the shade of the tall ‘trees. Sufficient for this day was the labour thereof ; ‘but still I was no more tired than when I rose in the ‘morning.’”

“Tuesday, 20th, I preached in Crowle at noon, and in ‘the evening at Epworth.”²³

Well may Tyerman say, “Can such a fact as this be paralleled?”²⁴ He remained all night at Swinfleet, and the next morning Mr. Theophilus Laverack, with his two sons, Samuel and John, went with him to Crowle and Epworth.²⁵ At the conference of 1786 there was an entire change of preachers, but matters did not go as smoothly as desired. The preachers had a quarrel, which involved the whole of the circuit in painful disputes. Jonathan Edmondson, who

²³ Wesley's Works, VI., 57.

²⁴ Tyerman, III., 473.

²⁵ Sarah Turner (Sally Hart), then a girl of nine years of age, heard Mr. Wesley preach as he stood under the large elm trees. She had a very vivid recollection of his personal appearance. She was born in 1777, and died in 1865, aged 88 years. She was a steady and consistent member of the Methodist society for 68 years

had been called out at that Conference and sent to the Epworth circuit, was a young man nineteen years of age. He was determined not to attach himself to either party, and wrote to Mr. Wesley asking his advice. He sent him the following characteristic reply,—

“Newark, Feb. 10th, 1787.

“DEAR JONATHAN,—Keep in the very same path you
“are now. Hear nothing of the disputes on the one side
“or the other. But earnestly exhort those on both to
“follow after peace and holiness, without which they
“cannot see the LORD.

“I am, your affectionate brother,

“JOHN WESLEY.”²⁶

Mr. Wesley followed up this letter by prompt action. He “removed one of the preachers to Gainsborough, and sent Mr. George Mowatt to supply his place; and he directed Mr. Dufton, a peaceable and judicious man, to go once round the circuit, while Jonathan Edmondson supplied his place in the Gainsborough circuit.” The means used had a pacifying effect. The scenes of strife and disorder were no longer rife, and the societies, under wise and judicious management, resumed their ordinary condition. At the ensuing Conference Thomas Tattershall was sent, and George Mowatt remained in the circuit, so that at the visit of Mr. Wesley to Marshland and Epworth in 1788 he reports better things of the people,—

“Friday, 27th [June, 1788]. At nine I preached in
“the church at Swinfleet, filled from end to end. About

²⁶ The circuit of Epworth at this time extended from Snaith, in Yorkshire, to Worksope, in Nottinghamshire.—Wes. Mag., 1850, p. 5.

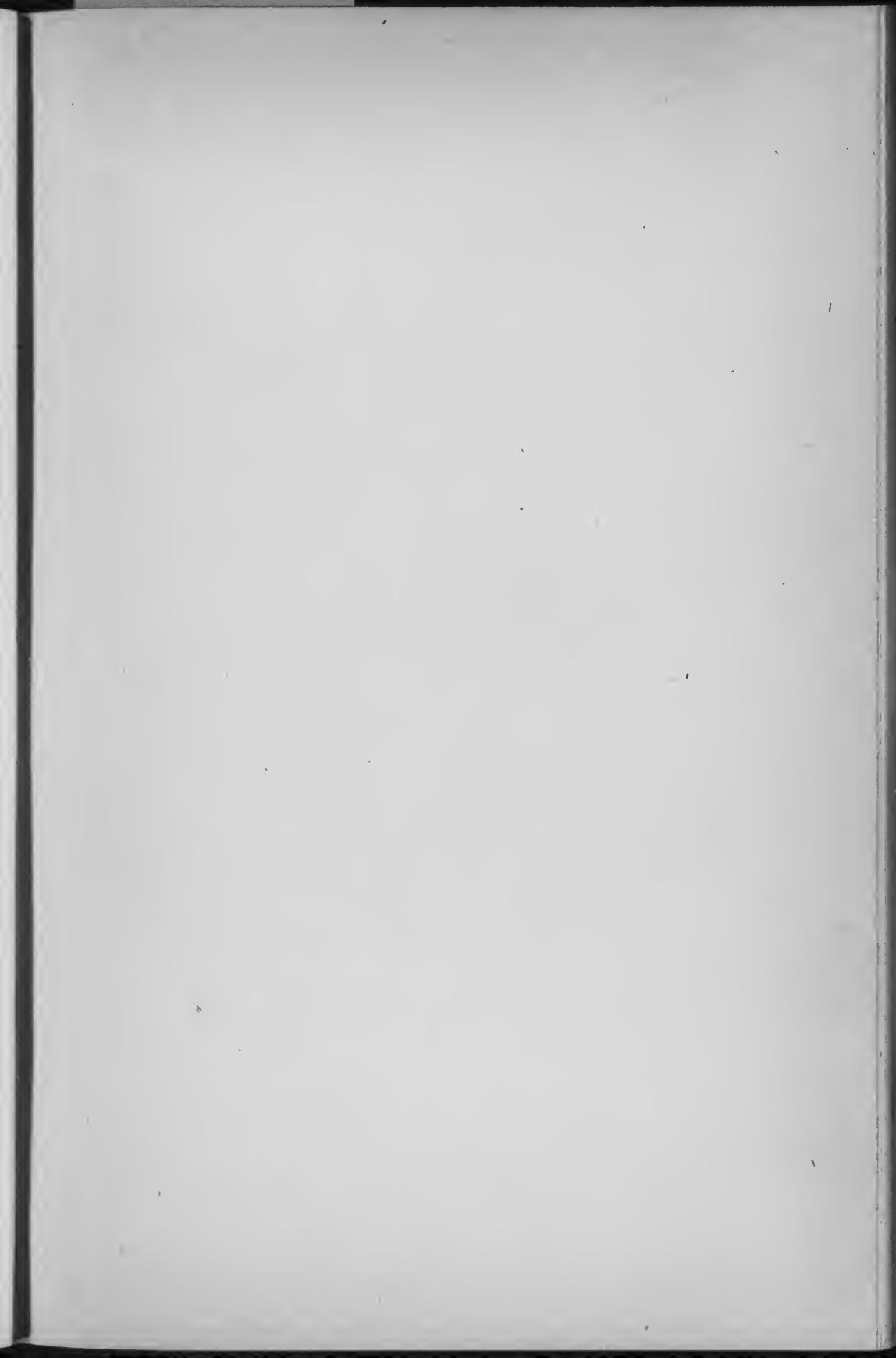
“eleven I preached at Crowle to a large congregation,
“and I am now in hope there will be a good harvest here
“also, seeing the almost perpetual jars are now at an end.
“Thence I came once more (perhaps for the last time) to
“Epworth, where, by the prudence and diligence of T.
“Tattershall, the people have now forgotten their feuds,
“and are at unity with each other.”²⁷

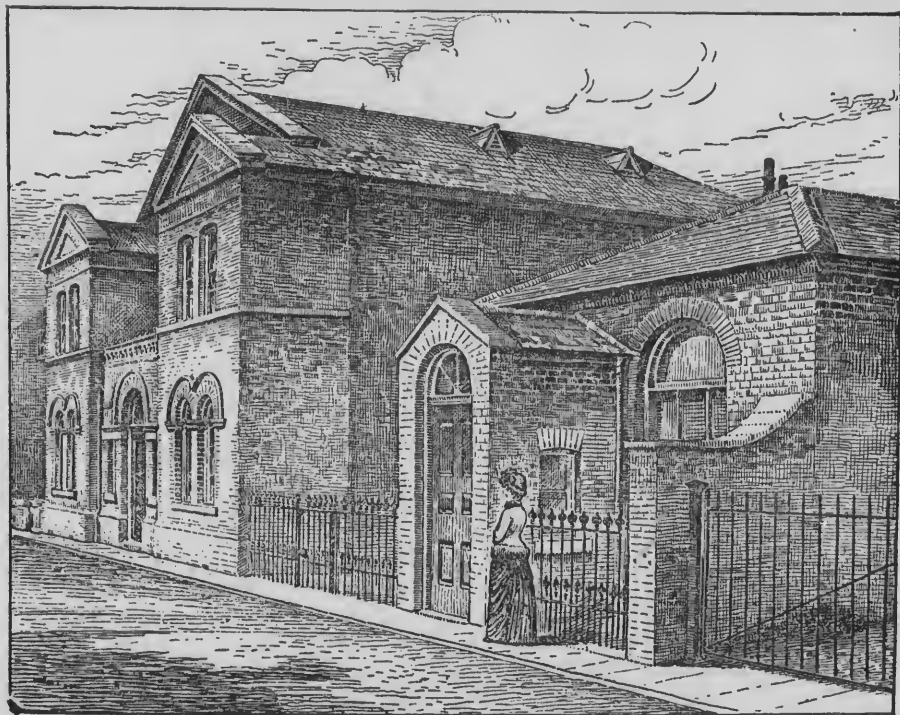
It is highly probable that this would be the last visit of Mr. Wesley to Marshland. He was at Doncaster in the summer of 1790. There is no record of it in his journal, but the visit is well authenticated.²⁸ The probability is that he would visit Swinfleet in that round? There is a tradition that he visited Marshland at the time the annual fair was being held at Whitgift, called “Magdalene Fair,” and that one of the leading Methodists rode with Mr. Wesley in his carriage through Reedness to Whitgift Ferry.

Whether Mr. Wesley ever preached in any place connected with the Snaith or the Goole circuits, other than Sykehouse and Swinfleet, is open to very grave doubt. He must of necessity have passed through, at different times, many places in the district where Methodism is now powerful and holding a good position. Beyond this we cannot go. These two places, with Epworth and Crowle at a later period, were centres to which the people resorted to hear Mr. Wesley. As the people were brought under the influence and power of the gospel doors would be opened in the surrounding places.

²⁷ Wesley's Works, VI., 162.—Rev. Henry Simpson, vicar of Whitgift, by whose permission Mr. Wesley had the use of the church at Swinfleet.

²⁸ Wes. Mag., 1828, p. 741.





WESLEYAN CHAPEL, SWINFLEET.

CHAPTER V.


GROWTH.

“Our conquering Lord
Hath prospered His word,
Hath made it prevail,
And mightily shaken the kingdom of hell.
His arm He hath bared,
And a people prepared,
His glory to show,
And witness the power of His passion below.”

WESLEY.

“I will speak of the glorious honour of Thy majesty, and of Thy wondrous works.”

PSALM CXLV. 5.

NSTEAD of Methodism decaying and finally ceasing altogether, as so many of its enemies had foolishly prophesied, the “society of the people called Methodists” became stronger and more aggressive as the years rolled on. It adapted itself to the varying condition of human society; years of turmoil and agitation only developed the wisdom and elasticity of its church government, and showed most clearly the firmness of its foundations. In the district of Marshland changes were rapidly taking place. The latter part of the eighteenth century was a time of manifest improvement and enterprise.

In the religious societies the new life found its vigour, and while the early Methodists sought to extend their work they were equally careful that the work should be consolidated. This is shown very strongly in the importance which was placed upon the regular and systematic meeting

of the society by the preacher, in counselling, directing, "speaking plainly" unto the people; this was to be done regularly after the evening preaching. Mr. Wesley, by his careful provision made at various times—placing on a legal basis the preaching houses and chapels—securing all rights for those who laboured with him in the "word and doctrine"—by the "deed of declaration," giving a legal definition¹ of the term "conference"—did what was possible to be done, to give firmness and solidity to the church, which, under the blessing of God, he had been the honoured instrument in raising. After his death in 1791 the controversies and struggles respecting the administration of the Sacraments of Baptism and of the Lord's Supper by the Methodist preachers were terminated, by the decision of the Conference of 1795, in the scheme of Methodist law, known as the "plan of pacification."²

In Marshland the new movement had gained a firm hold; measures were taken and alterations made in the arrangement of the circuit, which at the time were considered to be for the well-being of the district. It has been seen how for ten years the Epworth circuit was joined to other places, constituting the "Lincolnshire West circuit," and then in 1776 it was formed into a circuit again, with the town of Doncaster, from the Sheffield circuit. This was a long straggling circuit, and the inconvenience was felt to be great, so that in 1782 Doncaster, and it may be some other places were taken from the Epworth circuit and

¹ Dr. Rigg's Churchmanship of J. Wesley, p.p. 95-96. Modern Meth., p. 43.

² Smith, II., 7. Pierce's Principle and Polity of Meth., 778.

united to the Sheffield circuit. This arrangement continued, so far as Doncaster was concerned, until 1793, when Doncaster was united to Rotherham. A few years later, that is in 1797, an effort was made again to relieve the heavy strain of labour in travelling, by taking the places from Epworth, lying to the Western part of the Epworth circuit and uniting them to Doncaster. Doncaster was thus constituted a circuit town, with which were connected "Thorne, Snaith, Newland, Fishlake, Goule, Conisborough, Sykehouse, Gowick [Cowick], Rawcliffe, Bourne, and Swinfleet." By this plan the villages of Marshland were divided, Reedness and the villages to the East remaining with Epworth, and Swinfleet, with the places to the West, going on the Doncaster plan.³ At the district meeting of 1802 the Rev. John Beaumont, superintendent of the Doncaster circuit, interested himself in behalf of certain places which had been separated from Epworth, but which in his view should be restored again. In a letter to Mr. Samuel Laverack, of Swinfleet, dated 17th July, 1802, after giving some account of the district meeting, he says, "The division of the circuit came forward of course, and both Mr. Harrison and all his friends opposed it with all their might, but when I had opened up the business, and given it a decent colouring, the whole district meeting acceded to it, except Mr. H., who said he could not in conscience approve of it. The meeting said there never was a clearer case. I therefore judge the Conference will appoint two preachers for each of the three circuits.

³ Wes. Mag., 1828, p. 741-742.

"The plan which I shall give Mr. Mosley will be as follows, and tell them not to deviate from it but upon the strictest necessity,"—

| | | |
|-------|------------|---|
| Sat. | August 24— | Swinfleet, Sat. night and Sunday morning. |
| Sun. | „ 25— | Rawcliffe, Sun. noon ; Snaith, night. |
| Mon. | „ 26— | Rawcliffe. They insist upon it. |
| Tues. | „ 27— | Newland or Carlton ; month plans. |
| Wed. | „ 28— | Temple Hirst. |
| Thur. | „ 29— | Balne. |
| Fri. | „ 30— | Goudall. |
| Sat. | „ 31— | Snaith. |
| Sun. | | Morning do. |
| Sun. | | Rawcliffe, noon. |
| Sun. | | Swinfleet, night. |

Doncaster was most reluctant to give them up, but eventually it was decided to recommend to Conference that it should be done. Conference acted upon this recommendation, and in 1802 "Snaith, Rawcliffe, Newland, Cowick, Swinfleet and Goule" were transferred to the Epworth circuit.

It was scarcely probable that this arrangement could continue for any lengthened period, the ground to be covered being so very extensive and the claims of the places increasingly pressing. It was tried to meet the necessities of the places by calling out an additional preacher in 1808; then in 1815, practically making two circuits, but joining them together in name. In the Minutes the entry is "Epworth and Snaith," with four ministers. This did not answer, for in the year following, 1816, there was a final

division ; Snaith was constituted the head of a circuit with two ministers. The new circuit would be about thirty miles in length, Garthorpe being its eastern extremity.

It will here be seen that the work of evangelization was going gradually but surely forward. New names of places come before us. Methodism had been introduced into many places, and the services were held with some degree of regularity. It perhaps will not be known with certainty where the first society was formed after that at Swinfleet. Goole Fields with Goole was a very straggling place, with a population below 300, and Reedness, a village within a mile of Swinfleet. From both these places people walked over to the preaching services at Swinfleet, and we have it on indisputable authority that two persons, if not more, came over from Reedness to meet in class at Swinfleet, and as late as 1815—1818, Thomas Gilderdale, a farmer in Old Goole, was a member of the society at Swinfleet, and met in Mr. Samuel Laverack's class.

At Reedness a place was fitted up as a "preaching house" in 1801 or 1802. John Martin, a farmer at Reedness, on the solicitation of his second wife, fitted up the place for public worship. In the "Minutes" for the year 1807 the question is asked, "What chapels are now building, or to be built this year? A. : Epworth circuit, one at Reedness. A collection to be made through the circuit for it." This place met the requirements of the society at Reedness till the year 1833, when the property came into the possession of others. The place became closed as far as respected Methodist purposes. Then the present chapel was built,

and it was opened in 1833 by the Rev. Peter McOwan. It was found necessary in 1876, in consequence of the number of trustees having fallen so low, as well as the peculiar character of the trust deed, to go to the "Charity Commissioners" for powers to form a new trust. Permission was given to form a new trust, and the chapel has been settled according to the provisions of the "model deed."

A Sunday school was formed, but has not been continuously kept open. Formerly it was here where the great gathering was on Good-Friday, where at times the Revs. Joseph Mortimer and Jacob Morton, and Messrs. Bush and Greenbury, assisted to give success to the efforts of the Reedness society.

About the years 1798 and 1799 a most gracious awakening attended the labours of two brothers, George and William Masby, generally called the "praying colliers." They came from Garforth, near Leeds. One settled at Pollington, in the Snaith circuit, and very earnestly laboured in the Methodist cause. The other brother resided at Kippax, his widow dying there at an advanced age. These brothers laboured in different parts of Marshland, and a marvellous quickening attended their efforts. At Whitgift a society was gathered together; Richard Marshall was appointed the leader. He would be at that time about 60 years of age. He had just lost his son, a promising young man of 24 years of age. The class met regularly in his house for many years, his piety and devotion to his work was marked, and to every good work he was most heartily assisted by his devoted wife.

There appear from time to time, in the accounts of the circuit stewards of the Snaith circuit, the names of the two places, Whitgift and Ousefleet. There are irregularities in payments to the quarter day from these two places. We have no payment direct from the formation of the Snaith circuit in 1816, until the year 1823. Then we have from December 1823 to March 1829, payments at certain intervals, not regular, of sums varying from 2s. 6d. to 11s. 7d. for the quarter from Whitgift and Ousefleet, as the case may be. The place or places no doubt were passing through a season of trial. Richard Marshall died in 1822, an old man of 84 years of age. Evidently no one was found to take his place, and apparently there was a lack of interest, from, it might be, the difficulty of supplying the appointments. It was given up. We have just one solitary gleam in the midst of this gathering darkness, the visit of "Sammy Hick," the village blacksmith, to this district. Mr. Hick had attended the March quarterly meeting of 1828 at Selby,⁴ and then he prepared himself to fulfil his engagements in the Snaith circuit to aid in collecting subscriptions for the present chapel, North Street, Goole. Mr. Hick was in Goole on Sunday, the 13th April, 1828. It is stated that "he preached to every society in the circuit." Of this we have no certain knowledge; but that he visited Adlingfleet, Garthorpe, Ousefleet and Swinfleet, we have indubitable proofs. He preached at Swinfleet on a Sunday morning, and at that service gave an account of his being in London with his daughter. Then, on

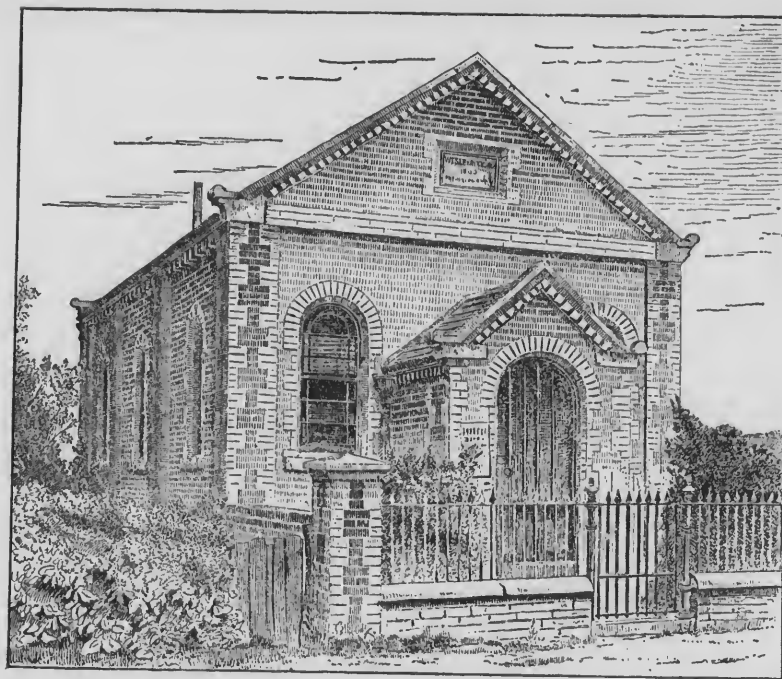
⁴ Everett's Life of S. Hick, 289-291.

the same day, he went down to Garthorpe, preaching there in the evening, and it was during the week that he preached in the Grammar School at Ousefleet. There was a prayer meeting after. A youth there, 19 years of age, who afterwards became a consistent Methodist, says, "If only some one had taken me by the hand then, I was ready to go." He remembered, among many quaint utterances of Mr. Hick's, one that he used to describe God's method of forgiveness, "Hus blacksmiths mak oot bills, get paad, put sattled—Christ, when He pardons, sweeps all off."

Beyond this we fail in obtaining any record of the place, as to any spiritual results. With this solitary exception our mission closes there for a time. There appears to have been no systematic effort made to meet the spiritual needs of the people. Now and again a solitary gleam is afforded; the Primitives began a mission in the place. These, the fragments of a previous cause, were gathered together, and the Primitives have retained their hold to the present time. An effort was made by the Congregationalists in 1838, when they built a neat Gothic edifice on the Syle Bank, and a minister was settled down, but the cause failed, the minister was withdrawn and the chapel was pulled down.

And again, between the years 1840—1850, occasional services were held by the Methodists at Ousefleet, and the name appeared on the Snaith circuit plan. The services were held on a Sunday morning in Mr. John Burkill's kitchen. The success was only temporary, it only continued for a time, and then we lose sight of Ousefleet and Whitgift until the present year (1884), when services are again held, and Ousefleet appears on the Goole circuit plan.





WESLEYAN CHAPEL, ADLINGFLEET.

At Adlingfleet, Mr. John Wilkinson had just built himself a house, which he opened at once for Methodist preaching. He had been persuaded to go and hear the Brothers Masby. It was the first Methodist sermon he had listened to, the word was with power, and he submitted to the sacred requirements of the gospel of Jesus Christ. That there were persons at Adlingfleet interested in Methodism is evident, for, at the last recorded visit of Mr. Wesley to Swinfleet in 1788, Jonathan Brumby and others walked from Adlingfleet to hear him. Mr. Wilkinson not only opened his house for preaching, but most freely entertained the preachers, he himself being one of the earliest of the honoured race of local preachers.

Very primitive were these services in that farm kitchen. The preacher took his stand in one corner, with a chair before him on which was placed a book rest. Sitting on the chair was the precentor, a village patriarch, who had heard Wesley himself preach. For the purpose of elevation the preacher was furnished with an extemporized stand, which no doubt served a very useful purpose on the regular washing day, and there was a congregation of earnest, praying, believing worshippers. Many a heart has been gladdened at these services, and many a soul strengthened with holy courage to dare and do brave deeds for the Master. Services were held in this place till the year 1881, when a neat chapel was built, free of debt. The population of the village is small, and the society not large.

Permission was given by Conference in 1804 to build a chapel at Garthorpe, for which collections were authorized

to be made throughout the Epworth circuit in the years 1806 and 1814, and also for the same object in the Pontefract, Retford and Horncastle circuits in the year 1808. The Brothers Masbys had been made useful here, a society had been formed, with every probability of permanency and growth. The chapel was built on the site occupied by the present one. The fact is the present chapel is only an enlargement and renovation of the first one. In the first chapel the pulpit had its back to the road, and the pews were placed at the ends and on either side. Increased accommodation becoming necessary, in 1839, these pews were taken out, and the place enlarged and re-seated. A body of trustees was formed in 1838. This may have been the first appointment of trustees for this place, the deed of 1838 reciting as purchased, "All that piece or parcel of the land or ground situate at Garthorp aforesaid (formerly part of an orchard belonging to Ann Drinkall) containing in length twelve yards and in breadth nine yards (be the same more or less) and situate at the east corner of the said orchard facing or adjoining the town street of Garthorp aforesaid. And also all that chapel or meeting house sometime since erected and built upon the same piece or parcel of land or ground or one some part thereof." The cost of alteration was about £50, and the cost of the land and the chapel or "meeting-house" £40. Mr. William Dawson, of Barnbow, preached at the re-opening of the chapel. Methodism holds a good position in the village, and services are regularly held; indeed the appointment of a travelling preacher has continued uninterrupted for the last 80 years on alternate Sunday mornings.

In consequence of the inconvenient and crowded condition of the chapel for public worship and school purposes, a piece of land was given by Mr. Amos Kelsey in 1880 for the enlargement of the chapel. A very neat and convenient piece of property is now held for Methodist purposes, and a hopeful Methodist future is before the Garthorpe people.

Such was the position of Methodism in Marshland at the beginning of this century. It had obtained a firm hold, agencies were in operation to further the good work, and the people generally were favourable to its doctrines and its discipline. Quiet and steady work was done. There was found a need for an increase of accommodation at Swinfleet. It was met by pulling down the old chapel, which had been standing about 40 years, and building a larger one. The new chapel was built in a corner of the same field, near the Foulsey Dike, and overshadowed by some "tall elms." This would be about 1803, a plain brick building with no architectural pretensions. The Rev. John Barritt and Zechariah Taft were appointed at this Conference, and on September 17th, Mrs. Taft writes, "We rode to Swinfleet, I spoke in the morning and Mr. T. in the evening; we had precious seasons, the people are very lively. This is the place concerning which Mr. Wesley makes such honourable mention in his Journal. In one place, I think he says, they are the most gentleman-like farmers he ever met with, but this is not all that might be said :—Our good friend, Mr. Laverack, built a chapel at his own expense, and laboured in it occasionally himself as a local preacher; but in a few years afterwards, this place being too small, they pulled it

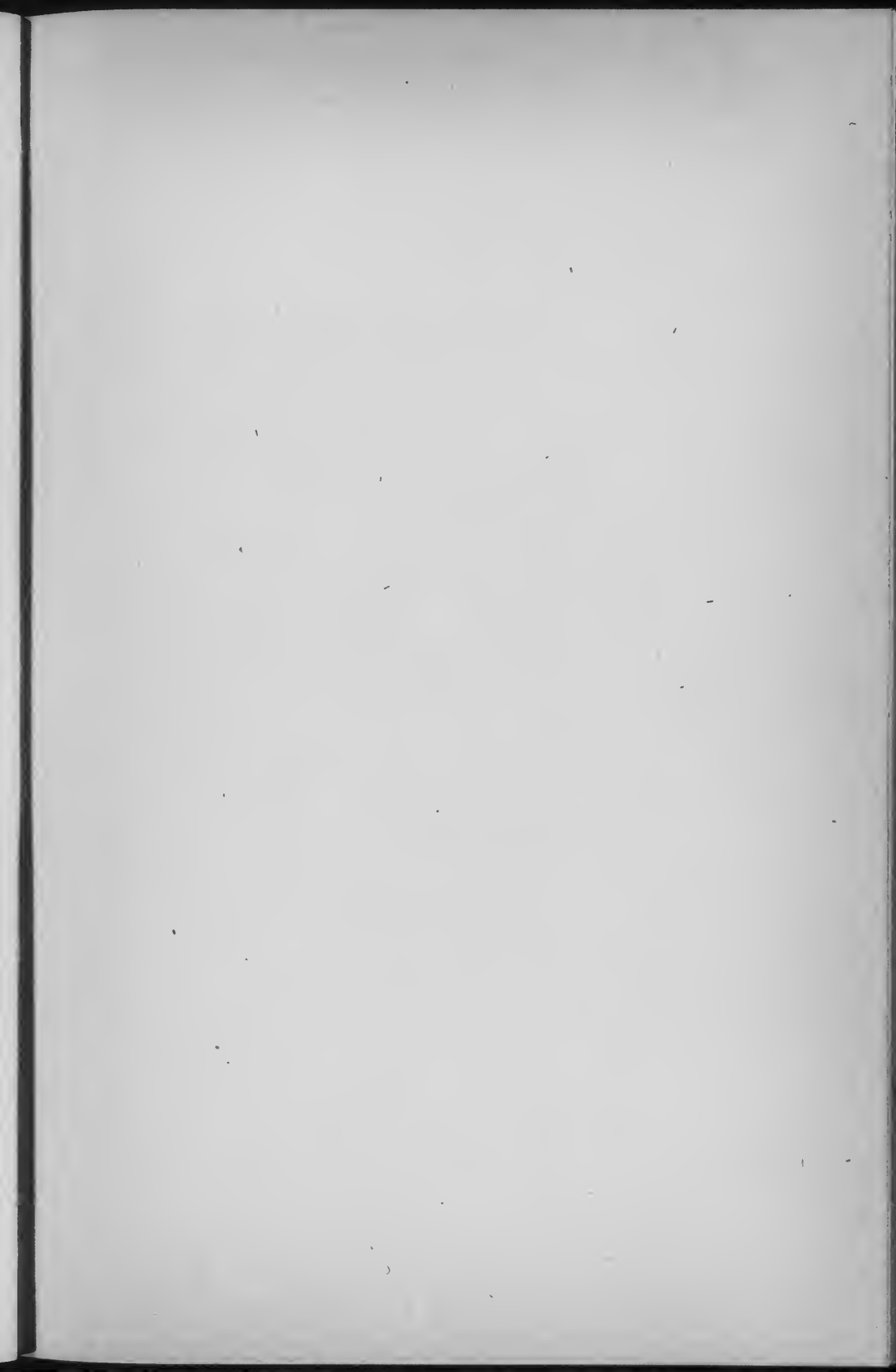
down and built a new one, two or three times larger than the former one, which we have crowded with people on a Sabbath day evening; and truly, the glory of the latter house far exceeds that of the former. There is another circumstance which ought to be recorded for the credit of this place—they have no lock upon the chapel door, and have never had any occasion for one since it was erected.”⁵

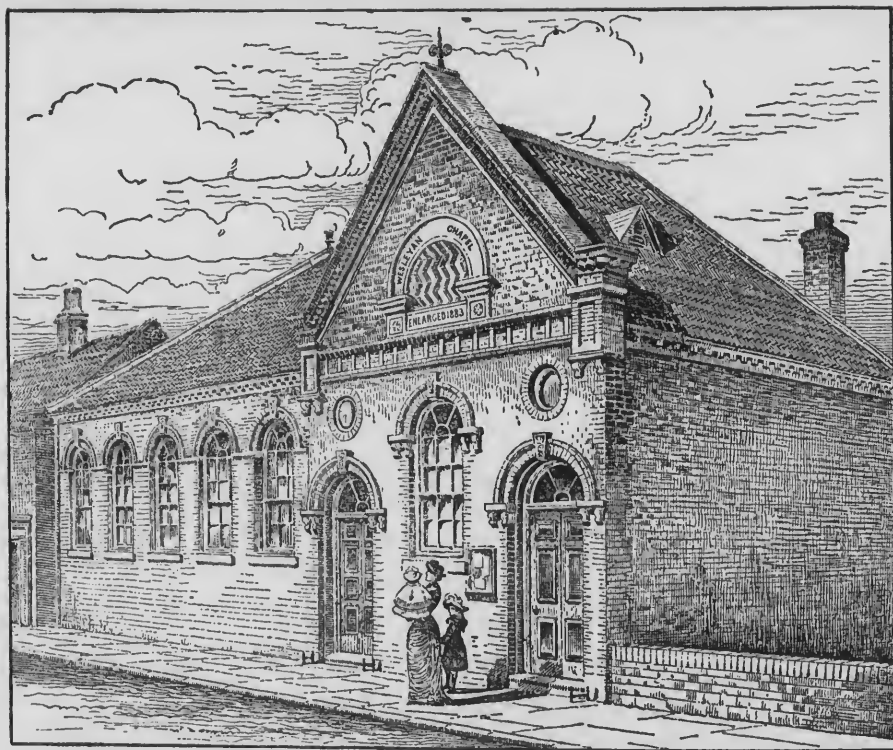
At Goole, whether there was anything beyond occasional services in a cottage it were difficult to say. We have seen that Goole was on the Doncaster plan as a place for preaching in 1797, when Doncaster was made a circuit town. It may be that some earlier notices may be found, but there can be no question that for a lengthened period ministerial labour was bestowed upon the place. It is said that at the first it took the form of out-door service. A group of persons are standing listlessly together, near the present Goole Bridge. A Methodist minister, going on his round of Sabbath duties, is passing, and enters into conversation with

⁵In Mrs. Mary Taft's Memoirs for 1803 and 1804, we meet with such entries as the following—"On Monday Mr. Taft preached at Whitgift; it was a good season." On March 9th, 1805, Tuesday, "I spoke at Whitgift, and felt powerfully helped from heaven; some trembled, while others cried out for mercy."—Memoirs, 96, 134.

Mrs. Taft says, "On Thursday night, [July 5th, 1804], I spoke at Garforth [Garthorpe], for the first time, with much freedom, and saw numbers in tears. Praise God that the poor have the gospel preached to them!" On March 10th, 1805, "Wednesday, it was a powerful time at Garthorpe. They appear here a very steady people. My soul was much refreshed among them, and I felt determined, by divine grace, to be faithful."—Memoirs, 121, 135.

August 30th, 1803. "On Tuesday night I spoke at Adlingfleet; the power of God was made known to many. Glory be to God! He healed some souls who had of late been trifling." June 14th, 1804, "On Thursday I spoke at Addlingfleet, and had a precious time. The Lord is among this people; they are truly alive."—Memoirs, 96, 119-120.





WESLEYAN CHAPEL, GARTHORPE

them. He invites them to meet him the next time he comes on that way. The time and place are specified, and he promises that he will preach unto them the "word of this salvation." The invitation has been credited, and a very respectable gathering of persons is there to meet him. Among the number is the late Mrs. Samuel Laverack, of Swinfleet, who was then a young girl at home with her parents, and who the previous December, 1806, had received a note on trial. Tradition says that this was the first Methodist sermon preached in Goole, and that it was delivered by the Rev. Philip Garrett one Sunday afternoon on his journey from Rawcliffe to Swinfleet.

For once tradition must be in error. There can be no question that Mr. Garrett did preach as here related, but it was not the first sermon in Goole, though it was by many considered as such. The testimony is most trustworthy. This preaching continued for a time, and then there is a space of a few years when Goole is not found on any plan.

We obtain a glimpse of Methodism in Goole between the years 1815—1818. There is an old farm house with thatched roof, still standing in Old Goole, next to the church school. At this house lived Thomas Gilderdale. He had lost his wife, but his daughter with her husband lived with him. Mr. Gilderdale met in Mr. Samuel Laverack's class at Swinfleet. He had Methodist preaching services in his house once a fortnight on a Friday night, the itinerant preacher remaining all night at the late Mr. Leake's, who then resided in Old Goole, and on Saturday afternoon the preacher journeyed on to Swinfleet.

The first distinctive record of Methodism in Goole, as a separate society, must date from the period when the "Undertakers of the Aire and Calder Navigation" purchased the site of the present town,⁶ and as the people began to gather together to better their worldly position, and as the necessities of the port required additional labour, the spiritual needs of the people called for some provision being made for them. It appears that some Christian women, by God's providence, were brought to Goole. They met for prayer, their number small, their faith great. Some of the local preachers of the neighbourhood gave some services; notably, the late Mr. Edmund Thompson, of Ayremyn, and Mr. John Hardey, of Swinfleet. Their first efforts were made in a shed used by the servants of the company, and eventually by the occupancy of a building called "The Sod Hut," built at the mouth of the Dutch River. Though a very rough element had been introduced into Goole, through the cutting of the docks and other works in progress, no serious opposition was offered to the worshippers, other than a little harmless play at times. At one time some person ran away with the key of the place; it was John Hardey that was going to preach, however, a Bible was obtained, and taking his stand on the outside he preached to an orderly congregation "all the words of this life." For about twelve months they worshipped in the "Sod Hut," but the place having to come down, Mr. Robert Bromley, who had a very convenient shed on the Barge Dock Side, opened it for preaching, Sunday school and society purposes.

⁶ "Aire and Calder Act for Canal." 1 Geo. IV., cap. xxxix., 1820.

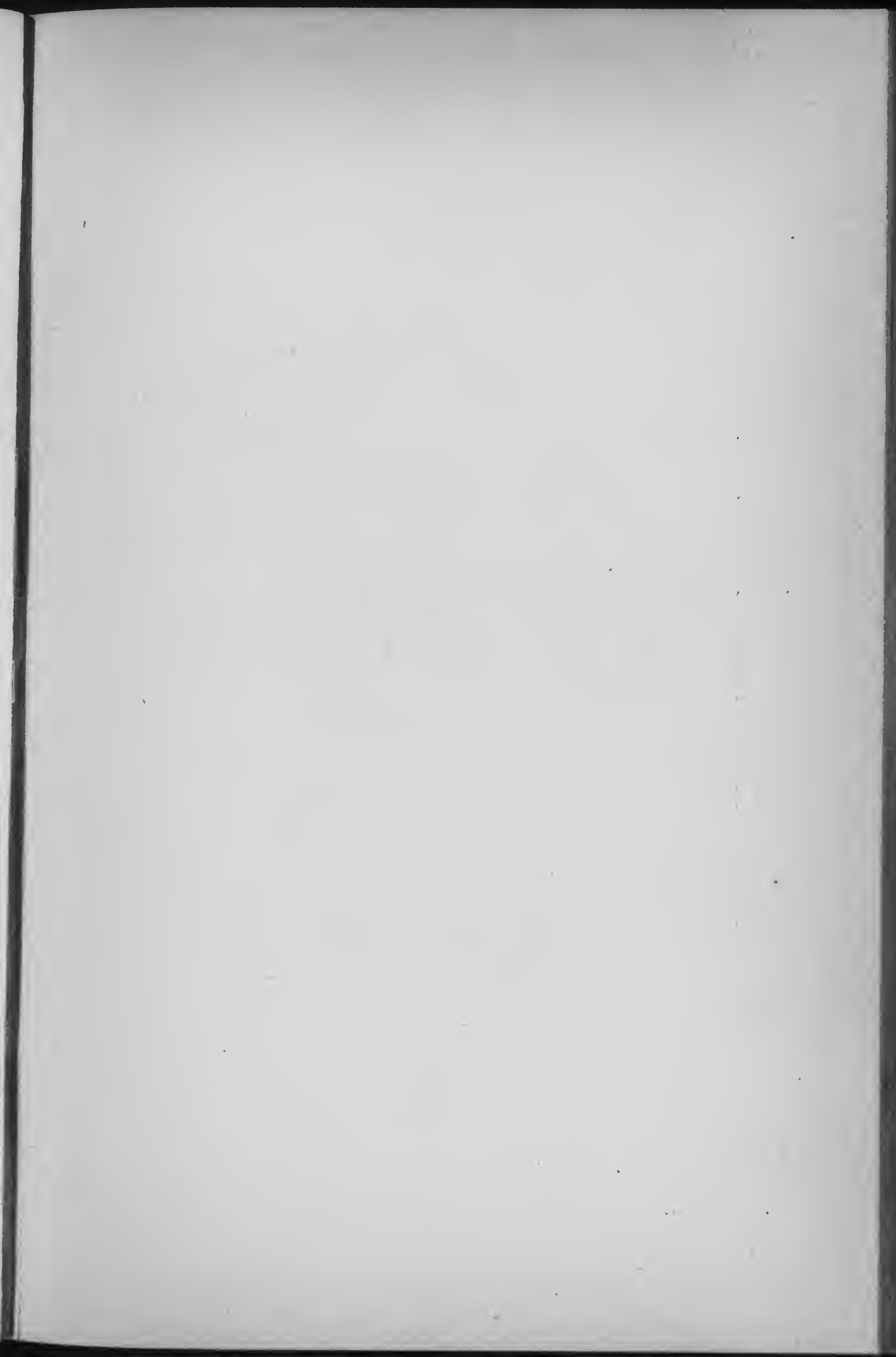
While the people were worshipping in the "Sod Hut," a society was formed, chiefly through the energy and instrumentality of Mr. Edmund Thompson. Goole very nearly became a part of the Howden circuit, as Hooke and Ayremyn are to-day. A document was circulated for the members in Goole to sign, and it may have been signed by some of the congregation as well ; the purport of it was that they might become part and parcel of the Howden circuit. Against this some of the members offered a prompt and determined opposition, and the project was defeated. The services of the ministers in the Snaith circuit for a few years had been, if not entirely suspended, given at very uncertain intervals. Now, through the strong representations of some of the local preachers who had laboured to found a cause in Goole, both ministers and local preachers threw themselves heartily into the work, and Goole became a recognised preaching place on the Snaith circuit plan in the summer of 1824. At first the service was at half-past two o'clock in the afternoon, and the first contribution sent from Goole to the Snaith quarter day board is for June, 1824, of 4s. 6½d.⁷ The Rev. Thomas Laycock, then the superintendent of the Snaith circuit, interested himself greatly for the welfare of the infant society. Supplies for the pulpit at Goole were forthcoming from different quarters, such as Hardey and Laverack, of Swinfleet ; Thompson, of Ayremyn ;

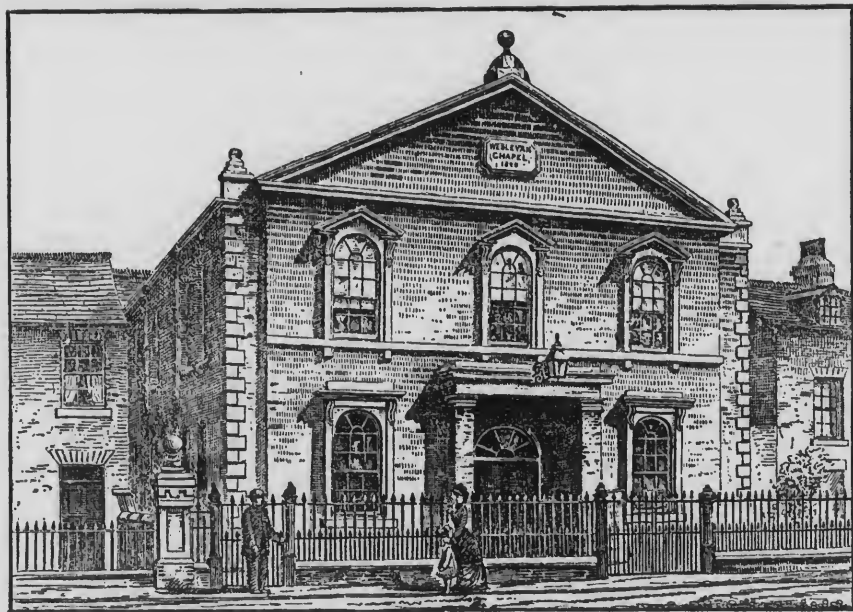
⁷ Strictly speaking this is scarcely correct. There had been two payments made to the Snaith quarter day in 1817, but these two payments were collections made at the preaching service. I take it that the sum of 4s. 6½d. represents the first known contribution of the *members of society in Goole*, as a separate society. After this payment there are no breaks, but a gradual increase, so that in March, 1827, it is £1 5s. 8d.

the Weatherills, of Howden ; Hough, of Brighton ; Bells, of Portington, and others. Mr. William Calvert (who built the mill at Shuffleton) was appointed a leader. He occupied a small parcel of land as a farmer at a place in the neighbourhood, called "Monica." The class met on a Wednesday evening, and had about nine or ten members. Mrs. Calvert also took a class, and after her some lady from Swinfleet.

As Goole increased in population the necessity for more accommodation became apparent. The place used was crowded at the services, and became too strait for the people. A site for a chapel was procured in North Street, freehold, outside the Aire and Calder estate. On that site was built a commodious chapel, suitable for extension should the circumstances require it. Mr. Simon Hamer was the first to enter his name as a subscriber to the building fund, for £50. In the course of a few hours £100 was promised.⁸ One of the Snaith friends suggested that the help of Mr. Samuel Hick should be obtained to assist them in soliciting subscriptions. Mr. James Moss, then a young man, had come to Goole to enter into business. He says, "The first guinea I became possessed of, and all that I then had, I gave towards the building of North Street Wesleyan Methodist Chapel, and I have never wanted a guinea since." The number of members at this time was small. In "Haigh's Synopsis," p. 19, the number is stated to be 25. When this is taken into account, we cannot but admire the courage, as well as the practical foresight of the first body of trustees.

⁸ S. Hick's Life, 289-290.





WESLEYAN CHAPEL, NORTH STREET, GOOLE.

While these proceedings were taking place in Goole, the other places in the circuit were gradually being strengthened and consolidated. Swinfleet had increased in population from 632, in 1801, to 956 in 1821. There is no perceptible alteration in the population of Marshland besides Swinfleet and Goole, the villages to the eastward remaining about stationary the last 80 years. Works on the drainage and warping were in progress, or about to be. There was an infusion of business life into Marshland. From the last visit of Mr. Wesley in June, 1788, until 1825, the cause of Methodism at Swinfleet moved steadily along. Its position was one of importance, having among its members and hearers the majority of the farmers and skilled artizans, and it was receiving a very fair proportion of ministerial labour. During that period the second chapel had been built on another site, but this proving too small, in 1811 or 1813 additional accommodation was provided by enlarging the building. This served to meet the requirements of the village till the year 1836. In 1825 a Sunday school was opened, the place occupied was a large room in the High Street, now the property of Mr. Watson Cowling. This room was rented by the school committee at a rental of £5 per year. The following are the names of the committee at the establishment of the school,—

| | | |
|------------------|---------------|-----------------|
| Mr. S. Laverack, | Mr. J. Hardy, | Mr. J. Ellor, |
| Mr. J. Laverack, | Mr. J. Clark, | Mr. T. Sheriff, |
| Mr. J. Whiteman, | Mr. G. Dunn, | Mr. R. Parkin. |

By the VI. Rule of the school it was enacted,—

“Every teacher shall attend the children to the
“Methodist or Church Chapel, which they think proper,
“according to their appointment.”

| 1827. | | | | | £ | s. | d. |
|---|-----|-----|-----|-----|---|----|----|
| Mr S. Laverack's subscription | ... | ... | ... | ... | 1 | 1 | 0 |
| Mr. J. Booth's | „ | ... | ... | ... | 1 | 0 | 0 |
| Mr. J. Clark, for two years at 5s. per year | ... | ... | ... | ... | 0 | 10 | 0 |
| Mr. J. Ella, | „ | ... | ... | ... | 0 | 10 | 0 |
| Mr. J. Hardey's subscription | ... | ... | ... | ... | 0 | 5 | 0 |
| Mr. E. Thompson's | „ | ... | ... | ... | 0 | 5 | 0 |
| Mr. T. Sheriff's | „ | ... | ... | ... | 0 | 5 | 0 |
| Mr. S. Hardey's | „ | ... | ... | ... | 0 | 2 | 6 |

| | £ | s. | d. |
|---|------------------------------|----|-----------------|
| Mr. T. Burkill's subscription | 0 | 2 | 6 |
| Mr. R. Parkin's „ | 0 | 2 | 6 |
| Mr. R. Middlebrook's „ | 0 | 2 | 6 |
| Mr. W. Ducker's „ | 0 | 1 | 0 |
| Mrs. Hardey's „ | 0 | 4 | 0 |
| Collections after the sermons preached by Mr. Roebuck, | | | |
| Aug. 5th, 1827 | 6 | 7 | 2 $\frac{3}{4}$ |
| A Friend, by Miss Garlick | 0 | 5 | 0 |
| Fines for quarter ending Oct. 1st, 1827 | 0 | 0 | 10 |
| Dec. 25.—Received of Wm. Reed (not having a sufficiency of tickets) for a testament | 0 | 0 | 4 |
| Fines for quarter ending Jan. 1st, 1829 | 0 | 1 | 6 |
| | <hr/> £11 5 10 $\frac{3}{4}$ | | |

Sometime in the Autumn of 1826, or Spring of 1827, the Rev. John Lee, the superintendent of the Snaith circuit, had the misfortune to break his leg. A supply was sent, George Roebuck, of Holmfirth. Coming direct from the factory, many amusing occurrences arose from his imperfect knowledge of horsemanship and his astonishment at beholding for the first time the river Ouse. He remained until the Conference, and then was appointed to Tenterden. He was a good preacher, and rose to a respectable position in the connexion.

A remarkable work of the Holy Spirit was experienced about the year 1829 at Swinfleet. The late Edward Brook, Esq., of Huddersfield, had visited the place. The chapel was crowded with anxious hearers; master and servant, mistress and her maid, parent and child, all met at the same penitent form. The late Mr. John Hardey's class became crowded to such an extent that there was difficulty to meet it. Many remained steadfast, and afterwards occupied important positions of trust and usefulness in the church. The place became too strait, and it was ultimately decided

to build a new chapel, rather than any enlargement of the old one. The Rev. Edmund Grindrod, chairman of the Hull district, attended some services at Swinfleet in the Autumn of 1831, when the want of chapel accommodation had become so pressing. He urged upon the ministers and the leading friends the propriety of purchasing the old chapel, and of building a new one, with a strong body of trustees. This course commended itself to many.

It was about this period that a crisis had arrived in the affairs of the Snaith circuit. Financial difficulties of a very serious character had gradually come upon the officials, and no way of escape presented itself before them. After much deliberation the decision was taken by the quarterly meeting to request the Conference to send a young man instead of a married man, as the second minister. By this means it was thought there would be a possibility of averting from the circuit what naturally appeared a great evil. The Conference did not accede to this request. Dr. Newton, who knew the circuit well, said, "That would never do," and William Wears was appointed. He travelled from Edinburgh to Snaith. On the journey, Mrs. Wears was confined of a boy (he was baptized *Ebor*) at the Black Swan, in Coney Street, York. Kind ladies of the Methodist society, hearing of this circumstance, ministered to her comfort, while Mr. Wears and the other children journeyed on to Snaith. When he arrived at Snaith he found himself "houseless," the second minister's house having been given up. No wonder that he wrote, "I have been suffering depression, but," he adds, "the Lord did not entirely leave me, or I should have sunk."

Notwithstanding these harassing trials, his preaching was attended with great power, many sinners were converted, the circuit debt was paid off, and spiritual and financial prosperity was the result. A grant was made yearly for nine years, beginning with 1831, of sums varying from £40 in the first year down to £14 in the last year. Thus relieved from pressing monetary liabilities the circuit gained strength, until the circuit acquired such an amount of financial elasticity that in 1839 a third minister was appointed, the Rev. John Hugh Beech.⁹ In the Autumn of 1838 the Rev. John Hannah had a very serious illness, and George Robert Rawson was sent to supply his place. On Mr. Hannah's recovery Mr. Rawson's services were retained until the Conference of 1839, when the Rev. John H. Beech was appointed as the third minister. Mr. Rawson offered himself for the ministry, but was not accepted. He opened a day school at Swinfleet, where he resided for a time. At the time of the "Reform" movement he became connected with the "Reformers," and died a few years ago while occupying the position of a minister in the "Methodist Free Church."

This financial difficulty and night of perplexity and embarrassment was only the precursor of some brighter days yet to come. There were a succession of years denoting a state of health and prosperity. Even under some painful circumstances—arising from unsettled and agitating views of some—and also arising from the very success of the church, the church still continued to grow.

⁹ Wes. Mag., 1871, p. 871. Min. of Conference, Vol. VII., VIII.

The revival at Swinfleet in 1829 and 1830 brought along with it very perplexing questions to be solved. There were many persons gathered into the society, for which adequate and suitable provision could not be found in the chapel.

For upwards of 70 years the family of Mr. Laverack (assisted as they were by some of their well-to-do neighbours) had nobly stood by Methodism, and had built upon their own land a "preaching house" for the use of the Methodists. There were some who considered that this heavy burden should not be allowed to rest any longer upon Mr. Laverack, but should be equitably shared by others, and as either an enlargement or a new chapel was absolutely necessary, it was very evident that the time had arrived when the Methodists of Swinfleet should bear their proper proportion of liabilities, and also have a place of their own, settled according to connexional usage. Times of difficulty and dissension might come, indeed had already come, for this difficulty was during the "Warrenite controversy." There were not wanting evidences at Swinfleet of its effects. Mr. Laverack was faithful to Methodism, of his loyalty there could be no question, and some of his children had joined the society. But it was quite possible the property might fall into other hands not so favourably disposed or so loyal to Methodism. No wonder that partizanship ran extremely high. The older members and hearers ranged themselves under those who wished to keep things as they were. The younger members and hearers, chiefly those who had been brought in during the late revival, who had no sentimental feeling to the place which failed to yield them suitable accommodation for themselves or their families, these were

for a new chapel having a body of trustees and settled according to the "model deed." One site was chosen, and that a very suitable one, and a deposit of £5 was paid July 2nd, 1835. For some reason this was abandoned. Another site was secured at the corner of "Pygass Garth," the property of Mr. Joseph Hodgson, of Rawcliffe, for the sum of £125, but before beginning to build the trustees for the new chapel purchased the old building, the chapel built by Mr. Laverack, for £150—the principal materials of the old chapel being used in the building of the Sunday school—a chapel which had long served the purposes of village Methodism. The trustees agreed "to remove the same in a reasonable time at their own expense, and to pay the money to the aforesaid Mr. S. Laverack or his order previous to the removal thereof, when full possession shall be given by the vendor." The money was paid on the 26th February, 1836, and permission was given for the "removal of the materials on or before May-day next." On Sunday evening, March 20th, Mr. James Moss, of Goole, preached in the building the last sermon, from John i., 29, and on Monday morning the work of demolition began. So passed away a place, hallowed by the most sacred of ties, and dear to the heart of many a Methodist.

In the interval, between the time of taking down the old chapel and erecting the new chapel, services were held in a barn belonging to Mr. John Dealtry. It was at this time that Mr. George Nicholson, from Lincolnshire, spent a short time at Swinfleet, and was the means under God of very much strengthening the society. Some of the older members yet speak of the services as exceedingly refreshing and times of great spiritual advantage.

Of course village life was in a strange state of excitement during the discussion of the question, whether there should be a new chapel or no, and also during the building of the chapel. The perplexities of the trustees in finding funds to carry on the work was a fruitful source of conversation. One paper, or squib, most freely circulated at the time, has come into the possession of the writer. From a perusal of this production it is evident that the poet's mantle had not rested on the shoulders of the writer. The author, after giving the "parentage of the assignees of the Swinfleet New Methodist Chapel, and its several names," which is done in a little choice Billingsgate, goes on to say,—

“ Then pray, dear friends, what can be said,
When money they compell,
The builder's money must be paid,
For Cercular ended chapel.”

This was one of the strong points of the opponents of the new chapel, that the trustees, in the position which some of them at least occupied, would not be able to raise the necessary supplies. Hence one of them is impersonated as exclaiming most pitifully,—

“ Refrain from building assignees,
For we are now set fast,
I'll give up all with bended knees,
With Long-stick, Awl, and Last.”

And yet there was a desire, most evidently, on the part of the poet (!), that there should be, as most proper, a place for devotion and Christian worship, and hence he concludes his poetic effusion thus,—

“ How shocking to me when I come for to see,
This edifice door bolted fast,
And for the money not paid there's no gospel for me,
So the preacher oblige to ride past.
Yours, PETER PITIFUL.”

The chapel was built, however, and at its completion it was not in any worse condition financially than some of the chapel building, enlargement and renovation schemes of the present day. The purchase of land, building of the chapel, school, purchase of old chapel, amounted to £893 4s. 2d., of which £493 4s. 2d. was raised, leaving £400 on security. The opening services were conducted by (among others) Mr. William Dawson, of Barnbow. While preaching from, "O thou of little faith, wherefore didst thou doubt?" Matt. xiv. 31, John Overond, who was listening to him, no longer doubted, but believed. He obtained the forgiveness of his sins. For many years he adorned "the doctrine of God our Saviour," and at last died in the faith of the gospel. Seasons of spiritual prosperity were vouchsafed to the church. The year after the chapel was built a Sunday school was erected, for which land had been secured in the original scheme of the trustees, the expense of which is included in the entire cost given above.

While attention was directed to the young on the Christian Sabbath, their education was not suffered to be neglected on the week-day. The first effort made in the Snaith circuit was at Goole. The Methodists turned their attention to day school instruction as early as 1843.¹⁰ However much we may appreciate the measure of 1870 for the establishment of board schools, and wish that the provisions of the Act of 1870 had been more comprehensive, we must not forget the men of far-reaching vision and of generous purpose, who often at great sacrifice of time and

¹⁰ "The Reporter," Vol. III., 48.

money took the initiative and responsibility of teaching the young in day schools connected with the Wesleyan church. The day school at Goole continued in active work until August, 1875. At that time the teaching staff and the scholars were transferred over to the Goole School Board, and the building closed as a day school. Whatever may have been the inconvenience and defects through structural arrangement of the building in which instruction was given, either as to its adaptation for scholastic purposes, or in its sanitary condition, all have united in giving testimony to the excellency of the teaching, and also the good position it held in the estimation of the Education Department.

Not only at Goole, but at Swinfleet in March, 1847, a day school was opened. Mr. George Henry Shepherdson, from the Training College, Glasgow, was appointed head master. This school was kept open until the year 1853. The support given was inadequate for its maintenance in a state of efficiency. At its dissolution there was a debt of £120, which was paid by some members of the committee.

In 1846 additional accommodation being required in the chapel at Swinfleet, a gallery was put in. Whether this was done in the best manner may be open to grave question ; or, whether further responsibilities should have been incurred was very greatly doubted by many, seeing there was already a debt of £400 on the premises. There became a serious increase of debt, without a corresponding advance in the income of the chapel. At the audit of March, 1847, the debt on securities was £710. Through these and other

causes the chapel trust was in difficulties for many years. The debt upon securities at the audit of 1856 being £750, an effort was made to grapple with it. This was successful, but it was not till 1875 that the entire debt was cleared off.

In the centenary movement, Snaith circuit, including what is now the Goole circuit, raised £225. It was a day of special effort and of spiritual rejoicing in the various societies. Each place in Marshland had some gathering in connection with its society. A writer, going over the list for Hull district, says, "I note among the names William Dyson, then of Howden, Edward Thompson, of Armin, the father of the present master of Trinity College, Cambridge, a great cloud of Bells, of Portington Wake, of Goole The money came chiefly from the bulk of well-to-do farmers and tradesmen, and of the richer poor, with whom the district still abounds The list of country places presents a pleasant picture of agricultural Methodism."¹¹

There were days of testing and trial at hand. What is generally denominated as the "Reform Agitation," made its presence felt in Goole and the neighbourhood. Goole and Swinfleet were the only places where its effects were marked. Rawcliffe and Carlton are outside our remarks. The results of that movement can scarcely be considered as having passed away. Those who were either active agents, or may have a vivid recollection of the controversy, can scarcely be considered as having their minds free from all bias and predilection. There can be no question that these

¹¹ "Methodist Recorder."

painful occurrences were overruled for the consolidation of the Methodist church. It was far from pleasant to have to transact circuit business in these disturbing times. To one just entering on Methodist official life, who above all things else earnestly desired the prosperity of the church of his choice, it became a very painful duty to attend meetings where the elements of discord were. It is to be feared that in Marshland many left the Methodist society, who never became again united to the Methodist church, or to any church, but wandered away into a course of sinful forgetfulness of God. Goole figured in the "Wesleyan Times" once or twice, and a placard was circulated of a very violent character. Breaches were made which have taken long years to repair.

Since 1816 Goole and the neighbourhood had been part of the Snaith circuit. In 1864 Goole was constituted the head of a circuit, with Swinfleet, Reedness, Garthorpe, Adlingfleet, Rawcliffe Bridge, and Newland. For some years there had been a strong conviction among the officials in Marshland that a separation was inevitable. It was felt that at times there was an amount of friction between the two parts of the circuit which was quite unnecessary. In 1839 three ministers were appointed to the Snaith circuit, and two years after, in 1841, the second minister was stationed at Goole; the Goole minister from that time confining his week-evening services to what is now the Goole circuit, with the addition of Rawcliffe, the other ministers taking the remaining part of the circuit. To bring about this division of the Snaith circuit, calculations of income and expenditure were made, careful and elaborate tables were

compiled, and all was done that human foresight could suggest for the advantage of both the circuits. Soon as Conference sanctioned the division, a scheme was organized for dealing with the chapel debts of the Goole circuit. The chapel debts of the Goole circuit, at the audit of 1864, amounted to £2273 15s. About £2000 of this debt was cleared off in the course of a few years by the generous donations of friends and aid from the "General Chapel Loan Fund." Wesley Chapel was built in Cowper Street, Old Goole, in 1865, at a cost of £760. A very commodious house for the second minister was built near Wesley Chapel, Goole, in 1868, by Mr. Robert Bromley, and presented by him to the Conference. The building, in 1879, of the Sunday school and class rooms in North Street, with the "Manse" for the superintendent minister, at a cost of £2245, is a matter with which all are familiar. Other parts of the circuit have also given attention to chapel extension and improvement. At Garthorpe an enlargement of the chapel becoming necessary, to adapt it for efficiently providing accommodation for public worship and Sunday school work, there have been alterations made, involving an outlay of £230. At Swinfleet there was long felt the necessity for a renovation of the chapel premises; towards that object land was bought, and extensive alterations made in the chapel, the building of vestry and class room, and the enlargement of the school involving an outlay of £978 15s 9d. At the present time there are in progress at Wesley, Old Goole, new vestry and class room, with the probability before long of a new Sunday school, for which land has been purchased. The present outlay, including purchase of land, is £250.

CHAPTER VI.

AGENCIES.

“Teach us the joy true service brings,
And show to us, Thy priests and kings,
The sacredness of common things !

Show us, O Lord, what crowns are won,
And welcomes earned at set of sun,
By lowly labour rightly done ;

So shall we toil, with gladness shod,
Rejoicing that on sea or sod
We are co-workers with our God.”



THE present position of Methodism in Marshland is due to operations carried on by a variety of Christian agencies. While there has been a regular succession of Christian ministers, their labours have been well supplemented by a body of local preachers, class leaders, and others of the laity, who have been workers together with them in the Lord's vineyard. The early preachers were a noble, enduring and self-denying race of men, and though their educational appliances were not equal to the advantages of to-day, they made up for the lack of these means by a sturdy perseverance and an indomitable courage and self-reliance. “They were men of little esteem in the world, and their unpretending ministry was met by ridicule and bitter hostility ; but they were sincere Christians and patriots, and rendered a valuable service to their country.”¹ “They composed a class which, perhaps, will never be seen again. They were distinguished by

¹ Jackson's Lives of Early Meth. Preachers, Vol. I., p. 4.

native mental vigour, shrewdness, extraordinary knowledge of human nature, many of them by overwhelming natural eloquence, the effects of which on popular assemblies are scarcely paralleled in the history of ancient or modern oratory, and not a few by powers of satire and wit, which made the gainsayer cower before them.”² If this was true of the early race of preachers in America, it is equally true of the helpers and early preachers in connexion with Mr. Wesley in England. In their special work they were no copyists of others, they had to strike out a line for themselves. They were men of mind. The training school in many instances was one of direct persecution, or of some mild form of opposition. It was either a direct onslaught of cruel and vindictive hostility, or a jeering and ridiculing of everything that was sacred and divine. In many instances their sermons were delivered under circumstances which tested to the utmost extent their mental and their physical endurance.

The fame of John Nelson had reached Marshland. When he was announced to preach at the Cross at Epworth, we see how the THREE went from Swinfleet to hear him. Nelson had been at Epworth during the times of persecution. The clerk of Epworth ran, as Nelson was preaching in the open-air, and cried to the congregation to make way that he might reach the preacher and carry him before his master, who was at the village alehouse. The people stood up, however, for the eloquent mason, and bade the clerk hold his peace and go about his business. He chose to become

² Stevens' Hist. of Meth., II., 435.

still ruder, when a sturdy yeoman took him up and threw him on a dung-hill.³ So far as can be ascertained this persecution was confined to Epworth and its immediate neighbourhood. In Marshland there is not the least indication of any opposition, either from the clergy of the Church of England or of the laity.

It was from the ranks of the local preachers that the itinerants of Mr. Wesley were drawn. Many of these local preachers were most powerful and persuasive in their appeals to the people. The Bible, with Milton or Young, the Methodist Hymn Book, with perhaps a stray volume of the "Arminian Magazine," or "Christian Library," would embrace the main portion of their literary apparatus. After the labours of the six days, long and fatiguing journeys were taken on the Sunday to dispense the Word of Life. This labour they gladly and most cheerfully performed for their divine Master. They had their little peculiarities at which we may at this time smile, just as we smile at any idiosyncrasy of our brethren of to-day. These peculiarities were expected to crop up, and were looked for with almost as much interest as the firstly, secondly, and thirdly of the sermon, and by no means detracting from the usefulness of the preacher. One must have some little substance rolling between his finger and thumb, while he is giving utterance to his theological sentences, or the discourse would be liable to halt in its progress. Another finds it most difficult to close a paragraph with anything like an artistic finish, unless a quotation is given from his favourite poet, "as the poet

³ Stevens', I., 207.

saith," and then follows some apposite and telling passage from Milton, Young, or a more familiar quotation to the congregation, from the Methodist Hymn Book.

The class leaders have been useful agents in the different societies, gathering around them week by week the members of their class, and giving counsel, advice, caution, or warning, as the necessities of each case demanded. The earliest class leaders at Swinfleet were Theophilus Laverack, leader of a class that met on Sunday, and John Dunn, the leader of a class that met on the Tuesday evening. The following is a class paper for June 3rd, 1804,—

| Sunday [Class] | | | |
|----------------|----------------------------|----|-----------------------------|
| | Theos Laverack Ld | | Deb ^h Millington |
| | Mary Do <i>I trust has</i> | | Robt Thompson Senr |
| | Willm Dealtry | 15 | Robt Thompson Junr |
| | <i>Wm Young</i> | | Hanh Wood |
| 5 | <i>Rebecca Dunn</i> | | Wm Hart |
| | Ann Dunn | | Mary Lilliman |
| | Hanh Dunn | | Eliz ^h Sargison |
| | Margt Taylor | 20 | Mary Revil |
| | Mary Robinson | | Mary West |
| 10 | Mary Stephenson | | Daniel Hotchin |
| | Ann Charter | | Mary Birks |
| | | | John Lumb ⁴ |

The paper is given with the erasures, of probably Mr. Laverack himself. Mrs. Laverack died June 20th, 1804, in her 69th year. This will account for the half-finished note at the end of the name. Some of the earlier class leaders

⁴ The words in *italic* are crossed out in the original class paper.

"In former times the superintendent was required to keep an exact list of all the members in his circuit, a copy of which was to be forwarded to Mr. Wesley or the Conference. From this he prepared the class paper, which was changed every quarter. This practice continued until the multiplication of the members rendered it a serious labour, and the class paper was superseded by the class book, somewhere about the year 1819."—"Lyth's Methodism in York," 155.

at Swinfleet were Samuel Laverack, the eldest son of Theophilus Laverack; John Laycock, who for 50 years was a member, and who for some time was the leader of the Tuesday evening class, died at Howden in 1827. John Hardey began a class on the Monday evening, in 1823; the time of meeting was afterwards changed for the convenience of members to Thursday evening. George Dunn, a farmer, leader of the Tuesday evening class for many years, died in 1833. William Ellis, a leader at Garthorpe, Thomas Crabtree, of Reedness, are only a few among the many, who, in their special positions as class leaders, rendered efficient service in the earlier days of Wesleyan Methodism. They being dead their memory "yet speaketh."

The Methodists have been always in the forefront in advocating the diffusion of knowledge, and in most effectively supplementing this advocacy by supplying the people with a healthy and Christian literature. But while so doing they never lost sight of the very obvious fact that the great majority of the nation were totally ignorant of the most elementary acquaintance with the three R's. To meet this necessity in its two-fold aspect, of teaching and supplying books for those who were in a position to avail themselves of the boon, were the objects to which Mr. Wesley addressed himself. The Methodist preacher became the true pioneer of literature. The saddle bag, containing its selection of pure literature, was always a marked accompaniment of the preacher of the gospel. There was a wonderful increase in useful knowledge supplied to the people; in the reprinting of standard works, and the production of new publications. Wesley was in advance of the times. By means of the press

he prepared the people for forming broad, rational and intelligent opinions on matters in which they themselves were most intimately concerned. Methodism found the many destitute of secular and religious knowledge, and by its agency they were raised, christianized, civilized. The intellect became alive for intelligent purposes, and these persons became the moral levers to raise others of their fellow creatures.

So also in education, Wesley saw that to make a permanent impression upon the nation he must take hold, educate and improve the condition of the young. He exhorted his assistants, and practised the duty also, of gathering the children together, if only for an hour in the week, for religious teaching.⁵ At the present day the sanctified intelligence of the church gathers together, from time to time, to devise and carry out the best schemes for the spiritual and eternal benefit of the young. The instruction at first imparted was rather secular than directly religious. Indeed, in the "Plan for Sunday Schools," published in 1798, having as the president the Rev. Joseph Benson, there were directions given for writing being taught, under certain well-defined conditions. In Swinfleet the Sunday school, while strictly a Methodist school, was in connection with the "Sunday School Union," and obtained all the

⁵ Wesley Works, IV., 24; VI., 388. Pierce Polity, 162-164. Armin. Mag. for January, 1785, there is an account of Robert Raikes, of Gloucester.

"1784, Q. Might not the children in every place be formed into a little society?—A. 1. Let the preachers try by meeting them, together and giving them suitable exhortations. 2. By explaining to them in an easy familiar manner the Instructions for Children, and the Tokens for Children."—Myles' Chron. Hist. of Meth. p. 86.

books from that depository. The hymn book used was entitled "The Union Hymn Book for Scholars." The lesson and spelling books were from the same. The scriptures were bound up in sectional volumes, in a very coarse cloth or harden. Why the books were thus obtained it were difficult to say, as the Methodist Book Room at that time would be supplying all requisites for school instruction. On page 58 is given the expenditure of the school for one year, 1827. There is no charge for reading books, and it may be considered that the school was at that time but newly furnished, and would have a good supply.

It may be considered by some that in this district at least the effort for instructing and retaining the young in connexion with the church did not begin so early as it might otherwise have done, yet it may be stated that, if late, the members of the Methodist societies ever set a good example before their children, and by a careful and prayerful training of them showed to the outsiders the importance they attached to these methods. One remarkable feature in the early congregations of Methodists at Swinfleet was to see the parents and children attend the "preaching house" together; the children sitting with their parents and returning home with them.

The efforts put forth in later years for the education of the young in day schools will be within the recollection of many. Goole and Swinfleet put forth efforts in this direction, and at Swinfleet there was a clear indication of the lines on which instruction should be given; that it should be permeated by a high moral and religious tone,

and should exercise some controlling force out of the usual school hours. The original circular, now lying before me, states,—

“All the children are required to attend some place of religious worship on the Sabbath day, the choice of which is left entirely with the parents ; for though this school is conducted in connection with the Wesleyan section of the Christian Church, it is perfectly free from all sectarian exclusiveness, and is thoroughly liberal in its constitution and administration.”

There can be no question that such efforts as these prepared the minds of many for taking comprehensive views on the great question of national education, during the discussion of Mr. Forster's Bill in 1870. The Methodists have every ground for looking with satisfaction on the efforts made, as a connection, in the direction of day school education.

There is not a society in the circuit but has at one time or another, either occasionally or by continuous effort, made tract distribution an element in the work of rescuing the sinner. The good done will only be estimated in “that day.” This is an agency which has been in use with marvellous success, the opportunities for personal contact with the people being incalculable, as well as providing a Christian method of using the intelligence, labour and zeal of a religious society. A church neglecting to use the power which it has in itself, must of necessity look for its extinction as a Christian church, or, if it keep up in numbers, become dead to all useful purposes.

The first missionary meeting in Marshland was held at Swinfleet on Monday afternoon, July 22nd, 1833. It was a very rainy morning, but a fairly good congregation gathered together in the "preaching house." Mr. Samuel Laverack was the chairman, and the meeting was opened by the superintendent minister of the circuit, the Rev. Benjamin Barratt, and addresses were given by the Rev. William Wears, who had laboured in the Zetland Isles for four years; Rev. Henry Earl, of Goole, Congregationalist minister, who had been a missionary under the West Riding Missionary Society; Rev. Benjamin Shimwell, Primitive Methodist minister; Mr. Edmund Thompson, of Airmyn, and Mr. William Dawson, of Barnbow, near Leeds. Mr. W. Dawson's speech in the afternoon was the one entitled "The Musical Clock," in which he fairly carried away the audience, and in the evening the sermon was from John iv. 35, on the "Fields, white already to harvest." It was a day long remembered by the worshippers. Since that meeting many have been the services held in various parts of the circuit in behalf of Wesleyan Foreign Missions. It may be of interest to state that the report for 1845 gives the following as being raised in the various places of the Goole circuit,—

| | £ | s. | d. |
|---|----|----|----|
| Goole | 57 | 6 | 11 |
| Swinfleet | 54 | 12 | 2 |
| Reedness | 6 | 10 | 1 |
| Garthorpe and Adlingfleet | 5 | 10 | 3 |
| Rawcliffe Bridge, with Rawcliffe | 24 | 6 | 5 |
| Newland, with Drax and Langrick | 30 | 15 | 2 |

In later years many agencies have arisen in Methodism, which have not been directly associated with the religious

societies, agencies which have been the outcome of that earnest intellectual life that the religion of Jesus Christ is designed to produce. This has been its effect from the beginning. Mr. Wesley, with his clear sight of the wants of the times, provided for it by his multitudinous publications, and the church, if true to all the traditions of the past, and what may be expected from her in the future, must endeavour to keep abreast of the age, and seek to inform and lead her youth to a right apprehension of the great and momentous questions of the day. There is an amount of latent force in the Christian church which requires only the right direction to be given, and which may be developed in useful labour, and in the upraising of the masses of our fellowmen. Methodism must not be laggard in the noble work. It is not too much to say that Marshland would have occupied a far different position to-day in religious and intellectual position had Methodism been left out as one of the great factors in that process.




CHAPTER VII.

WORTHIES.

“ We gather up, with pious care,
What happy saints have left behind,
Their writings on our memory bear,
Their sayings on our faithful mind ;
Their works, which traced them to the skies,
For patterns to ourselves we take ;
And dearly love, and highly prize,
The mantle for the wearer's sake.”

CHARLES WESLEY.

HE men who laboured in Marshland, in the “ word and doctrine,” were brave, simple men. In the earlier years of Methodism, and in various places, they manifested a coolness and bravery in the midst of danger, calculated to cause the stoutest heart to quail, and a prudence in very difficult and perplexing circumstances, which may serve as a worthy precedent for their successors in all ages to imitate. Because that the record of many of these men who itinerated in Marshland is inaccessible to the majority of readers, it will be well to gather up—from stray hints in Wesley's “Journal”—odd volumes of the “Arminian Magazine,” and from other sources, such information as may be of interest to all. It would be in the highest degree criminal, and a sad dereliction of duty on the part of a Methodist historian, to allow any of the names to pass into entire oblivion.¹ But there are certain names calling for especial

¹ A list of preachers who have travelled in Marshland is given in the appendix. This list is exhaustive, so far as Conference appointments are in question.

consideration. Some who have been in particular useful, and made a great blessing unto the people.

As we have in another place made our starting point about the year 1760, we will begin at a period between that year and the time when the country was divided into 39 circuits, which was in 1765. About this time then we take our record of the preachers who have laboured in Marshland, and our observations thereon. We have the record of ROBERT COSTERDINE labouring in the Epworth circuit, or Epworth round, in 1764. While in the circuit he obtained a license to preach. This license was obtained "at the General Quarter Sessions of the peace, holden at Caistor, for the parts of Lindsey, in the County of Lincoln, on Wednesday, the sixteenth day of January, in the year of our Lord one thousand seven hundred and sixty-five."² It is a singular document, and manifests, on the part of his legal adviser, considerable adroitness. Mr. Wesley's view on the subject may be gathered from an entry in his Journal of November 3rd, 1787.

In 1765 THOMAS LEE was appointed. He was "among the bravest of the brave." At Pateley Bridge he was initiated into the common lot of the Methodist evangelists, and received his first baptism of persecution from the clods, clubs, and stones of the mob. "We have done enough," cried the mob, who were instigated by the parish clergyman, "we have done enough to make an end of him." "I did indeed," he says, "reel to and fro, and my head was broken with a stone, but I never felt my soul more happy, nor was

² Wes. Mag., 1845, p. 414.

ever more composed in my closet. It was a glorious time, and there are several who date their conversion from that day." After years of such labours and trials Thomas Lee wrote to Mr. Wesley, "If I at this moment saw all the sufferings I have had for His name's sake, if they were now spread before me, I would say, 'Lord, if Thou wilt give me strength I will now begin again, and Thou shalt add to them lions' dens and fiery furnaces, and by Thy grace I will go through them all.'"

Mr. Wesley records his death in the Minutes of 1787, "a faithful brother, and a good soldier of Jesus Christ."

THOMAS RANKIN, after labouring in England for a time, went along with George Shadford to America to strengthen the hands of the men there. Returning to England he laboured successfully, and as a mark of Wesley's confidence in him, his name was placed in the deed of declaration, as well as found a place in Mr. Wesley's will.

WILLIAM BRAMAH, "one of Wesley's weakest preachers," says Tyerman, but "had been amazingly useful" at Bradford.³ He was called out in 1764, he went from Sheffield to Redruth, his first appointment. He left his wife at Sheffield, but the good woman sold her household furniture and travelled on foot from Sheffield to Redruth. On arriving she inquired for the Methodists, and being directed to the chapel, found her husband at a prayer meeting, where he was startled at her loud responses, not having received any intimation of her journey. There was no home to take her to, but the friends, giving some articles

³ Tyerman's *Life of Wesley*, III., 243.

of furniture which they could spare, a house was provided and furnished. "He suffered much from weakness and pain, and finished his course with joy."

JOHN PEACOCK, at the age of 23, was awakened to a true sense of his position under the Rev. George Whitefield. About the year 1767 or 1768, Mr. Wesley requested him to go out as an itinerant preacher, with which he complied, and giving up his farm, and leaving his wife and two children, he came into the Epworth circuit (1767 and 1772). He laboured in the neighbouring circuits eleven years, having no opportunity of visiting his family, except once in three months, and sometimes not so often. He travelled until his infirmities rendered him incapable. Died at Bridlington 1803. Upon one saying to him, "Sir, you now prove the faithfulness of God," he earnestly replied, "Yes,—unto death," and lifting up his hand, added,—

" With joy and surprise,
The whole company cries,
How strangely at last we have met in the skies !"

Reference has been made to THOMAS TATTERSHALL, who was "honoured by the presence and intimate friendship" of Mr. Wesley. He was appointed three times to the Epworth circuit. He was a man full of faith and the Holy Ghost. In an examination of the society at Epworth, Mr. Wesley says, "the preachers that followed Thomas Tattershall were neither so zealous nor so diligent as he had been."⁴ A few minutes before his death, casting his eyes

⁴ Works, V., 424.

upwards with a look of unspeakable ecstacy, he exclaimed, "All is well; thank God I am happy."⁵

JEREMIAH BRETTELL was converted when young, and his first appointment was to the Epworth circuit in 1774. A revival of God's word broke out; open persecution in these parts had greatly abated. At the expiration of his year he "left a very affectionate people in peace." His last words were, "I am on the foundation."⁶

JOHN OLIVER, converted when 16 years of age, had to undergo severe persecution from his father and others. At one time a physician was called in, whom John called an "utter stranger to all religion," "who bled him largely, physicked him well, and blistered him on the head, back, and feet." A strange treatment for a mind troubled on account of sin. He was 30 years an active and successful preacher. Southey's account of him is a caricature rather than a portrait.

These are only a few among the many which might have been named, who, loyally serving their "generation by the will of God, fell on sleep." ISAAC BROWN, a man of child-like innocency, who laboured in the ministry 55 years and died peacefully. LANCELOT HARRISON, "literally worn out in his Master's service," by a zealous ministry of 40 years. CHARLES BOON, in whom were "blended the softness of moderation, with the inflexibility of truth; the meekness of wisdom, with the ardour of piety; and the desire of unity and peace, with the strict attention to order and discipline."

⁵ Wes. Mag., 1827, 575.

⁶ Wes. Mag., 1830, 649-660; 721-730.

WILLIAM WEARS, coming from Scotland, at once threw himself into work for Christ, with an untiring energy. In his pulpit efforts there was at times the appearance of being fettered, while at other times his words were with freedom and unction—the congregation listening spell-bound, or, most powerfully swayed by his eloquence. One who knew him well while in the Snaith circuit, says, “As a preacher he greatly excelled. His zeal to save precious souls generally carried him beyond his strength; he truly commended himself to every man’s conscience in the sight of God. He was at all times, everywhere, a man of God.”⁷ The circuit witnessed a season of prosperity, and his name was long held in loving remembrance by many sons and daughters in the gospel.

BENJAMIN GREGORY, quaint, pithy, original, a man mighty in the scriptures, and of great power and expression when the trammels that held him at times were broken loose. Then, like some giant, he strode along in his strength. Generally, it was painful to witness his first efforts in his sermon, apparently battling with some forces, he wrestled as a man in conflict, but no sooner had he broken away from his enemy than there was the sound of victory, and giving way to the mighty inspiration of his subject he carried his hearers forward in close and deep attention. It was to this peculiarity that reference was made by John Hardey, when writing to a friend who lived at a distance; in describing the new minister, he said, “Our new minister does make such grimaces.” But after Mr.

⁷ Wes. Mag., 1871, p. 871.

Gregory had been in the circuit a short time, a different report had to go. "Others are beginning to make grimaces." There was the conviction of the sinner, the cry of the penitent, the joy of the new-born soul. The countenances of men and women became radiant because of a new found joy, the joy of the pardoned one.

"While in the Retford circuit, 1806—1807, he popularly went by the name of 'the man who always gets into heaven to preach,' a descriptive designation given to him by a churchman, who would never go to hear any one else when Mr. Gregory was preaching within a walking distance. His excitement was immense; he who went up the pulpit steps trembling with dread, came down, as if from the mount, quivering with almost ecstatic emotion."⁸

THOMAS LAYCOCK, who went through life Jacob-like, "halting upon his thigh," had a fragrant remembrance by many, being spoken of as a cheery, pleasant companion, and, as preacher and pastor, diligent in his duties. Goole Methodists should embalm his name in their memories, as he evidently was the one, under God, who did the most to establish Methodism in that place.

JOSEPH MORTIMER, who appeared in all the glory of his character in the heated atmosphere of a prayer meeting, connected with a revival of religion.

JOSEPH EXELL, still living, whose Godly labours and diligence were not without fruit.

And the writer would pay an affectionate tribute to *one*, whose sympathies ever went out after the young. The

⁸ City Road Mag., Vol. IV., 507.

Sunday school at Swinfleet was in the best order, and the scholars wore their brightest smiles when the dear old face, looking by the door, greeted us with, "And how are you all to-day?" And then coming in, and shaking hands with some of the older scholars, and a few kindly words to the younger, with two or three sentences of prayer, we were all prepared to listen to the text, and to every word that fell from the lips of good old JOHN KEMP. The Rev. John H. Beech, in his "Outer Life of a Methodist Preacher," says, "John Kemp was devoted to his ministerial work, was a quaint Bunyan-like preacher, and a man of exemplary self-denial and benevolence."

"And what shall I more say?" for the time would fail me to tell of, Philip Garrett, Martin Vaughan, John H. Beech, Benjamin Barratt, John Plant Sumner, the first Methodist minister resident in Goole—Jacob Morton, James Kendall, Hugh Johnson, and a host of others that might be easily called up.

The succession of such a Godly number of ministers, year by year, for 120 years could not but have a beneficial influence upon the inhabitants of Marshland. Hence we shall find many characters standing out in clear and distinct outline, both among the officials and the members of the Methodist societies in the various places. To take the first 40 years, that is from 1760 to 1800, it may be said of the Methodists that they did not entirely break away from the traditions of their early life. That is, they regularly attended the service of the Established Church, when there was service at the Chapel of Ease at Swinfleet, or at the

mother church of Whitgift. The old practice was for the preaching service on the Sunday morning to begin at nine o'clock, to give opportunity for the people to attend the services of the Established Church. Indeed, this arrangement of morning service at nine o'clock continued at Swinfleet for over one hundred years—only altered to ten o'clock in 1869. The two classes in connection with the "preaching house" were met on Sunday and on Tuesday evening. We have already spoken of Theophilus Laverack, the first leader of the Sunday class. John Dunn, the leader of the Tuesday class, was the father of Mary, wife of Theophilus Laverack, and also of John Dunn, of Kelfield.⁹ Names which have been mentioned previously we refrain from naming here. At Reedness, among the most active, was John Sheriff, who occupied a cottage close to the "preaching house." He was son-in-law to John Martin, the proprietor of the first place of worship at Reedness. Thomas Crabtree was a devoted leader and earnest worker in the society for many years. There were also of "honourable women . . . not a few," Jane Cowling ever standing among the foremost as a Godly and devout disciple of the Lord Jesus Christ.

In Garthorpe and Adlingfleet there are the names of Wilkinson, Ellis, Naylor, Kelsey and Garner. The societies had been kept together, with scarcely any perceptible change, for many years. Steady and good work had been done, men and women of whom now no record remains, had

⁹ John Dunn was a class leader at Selby. From a class paper of the date June. 1783, there is named "John Dunn (class leader), Ann Dunn, Ann Dunn, junr.," and others. The "Ann Dunn, junr.," named in the class paper, married her cousin, William Stables, of Sinnington. She died in 1827.—Wes. Mag., 1828, p. 64.

remained faithful at their posts of duty, and had diligently served the end for which they were created.

Methodism in Goole is more modern than in other places, yet not wanting in names of staunch and brave men and loving and devoted women. How Mr. Simon Hamer stood by Methodism at the first has already been told. JAMES WAKE was an earnest and faithful local preacher and leader.¹⁰ In early life he consecrated his service to the divine Master, and subsequently was ready for every good word and work. From 1815—1818, he was in the Snaith circuit, but at the latter year he returned to Hull. In 1832, much to the regret of a large circle of friends, he removed from Hull, and took up his residence at Goole. About the time of his arrival a person, who had taken an active part in the society, was leaving for America, and Mr. Wake was at once appointed to the charge of his class. From the opinion he had formed of the commercially improving place, he felt convinced that its spiritual interests demanded more especial attention. His first endeavour was to secure, if possible, more frequently the services of the ministers on the Lord's day, and after some difficulty and delay he gained the desire of his heart. His attention was

¹⁰ "JAMES WAKE was a local preacher of ability and usefulness, and was long the chief support of Methodism in Goole. When he settled there the cause was feeble—the gallery of the chapel accommodated the whole congregation, there were neither pews nor benches in the lower part, and all was occasionally so quiet that I have seen mice playing on the floor when I have been preaching. Since then a chapel has been enlarged and filled, two others have been built in the town, Goole has been made the head of a circuit, and much of this advancement may be traced to the impulse given to the Wesleyan interest long ago by Mr. Wake."—"Outer Life of a Methodist Preacher," by John H. Beech, p. 45-46.

next turned to increased chapel accommodation, and he succeeded, in conjunction with others, in effecting most important improvements, and also in erecting a commodious Sabbath school. The Lord smiled upon his endeavours, graciously revived his work, and many were added to the church.¹¹

ROBERT BROMLEY very early manifested an interest in Goole Methodism. It was in Mr. Bromley's shed, by the Barge Dock Side, that the Methodists found a home when the "Sod Hut" was pulled down, and in which not only preaching, but a Sunday school was worked. He always evidenced a careful thought for Methodism, both in its spiritual and financial aspects. It was to his efforts, more especially, that Goole became the head of a new circuit. He worked for this object most assiduously, and, by the material aid he afforded, hastened that consummation. He presented to the Conference, Wesley House for the junior minister, besides being a liberal contributor for the extinction of debt on the trust property of the circuit.

The purpose of this work is to present before the reader only those who have passed away, and leave those who are living, and in active work in Christ's church, to be dealt with by the historian of the future. Yet it would be only a matter of strict justice to name *two* of the earliest Methodists of Goole, both of whom are still living, and who have seen it in its rise, growth and development. They have watched its struggles and its victories—participated in its joys and its sorrows. Mr. James Moss still continues

¹¹ Wes. Mag., 1864, p. 503.

his labours in the Master's service, so far as health and the infirmities of age will permit, while Mrs. Sampson is waiting in her ninety-seventh year, for the King's messenger to bid her come home.

The part that the younger branches of the Laveracks, Fauldings, Hardeys, and others took in the years 1810—1840, was a very prominent one. Very gracious renewals of spiritual life were vouchsafed unto the church at Swinfleet, and in the renewed life constant efforts were made for the spiritual welfare of others. Such names as the following are found as earnest local preachers:—JOHN HARDEY, who laboured until increased infirmities laid him on one side. But exhibiting all along the sanctity of a holy life, and though for many years unable to hear a single sound, yet he regularly attended all the services of God's house, and by his presence, reverent deportment, and encouraging smile, showed how highly he esteemed the "place of the holy." THOMAS SHERIFF, when a young man, went to God's house one evening to make sport and disturb the congregation. The word arrested his attention, conviction seized upon him, and he remained to pray. For many years he served in the church in various responsible positions—as a local preacher, class leader, and a Sunday school superintendent. After attending an afternoon service in North Street Chapel, Goole, while walking in Aire Street, he was suddenly struck down by an apoplectic fit, and died in about an hour. Those who were scholars in the Sunday school at that time, as well as the members of his society class, bear in loving memory his kind, faithful and affectionate words. JOHN BARRATT, in youth was a footman in a gentleman's family at

Pontefract, brought to penitence by seeing the exceeding sinfulness of sin, he came to the cross and found mercy. After a time he began to call sinners to repentance. His efforts in preaching the gospel proved acceptable. There was a failure in preaching his trial sermon, but he was finally accepted. After he had been engaged as a local preacher for a time, he was importuned by Dr. Coke to go as a missionary to the West Indies.¹² For reasons, which to him no doubt were satisfactory, he declined. His name appears on the Epworth plan for July and December, 1814, but his residence at Snaith was some years earlier, coming in 1806. From that time till the year 1842 his services were in constant request; he was "fruitful in every good work." "A good man leaveth an inheritance to his children's children," so that to-day there are found the descendants of John Barratt in the Methodist ministry, while other branches of the family are serving the same church of God in honourable positions of trust and of usefulness. MARK COULT, with only slight advantages of education, and occupying a very humble position in social life, obtained, by his constant and Christian deportment, and sedulous efforts in the pursuit of knowledge, a respectable position as a class leader and a local preacher. The brothers, William and James Middlebrook, Daniel Hodgson, the shoemaker, and many others occupying the humble walks of life, exerted a powerful influence for good.

And what shall we say of some of the females in Swinfleet; of SALLY FOSTER, at whose house the class

¹² "Outer Life of a Meth. Preacher," by J. H. Beech, p. 46-48.

meeting was often held because of her infirmities—pious, trustful, cheerful. ABIGAIL BOOTHROYD, who suffered mentally most severely when the old chapel was pulled down, yet managed to adapt herself to the changed condition of affairs, always manifesting a profound reverence for the persons and objects of former days. True in her love to Methodism, and conscientiously aiding to her ability the Lord's cause, ELIZABETH PLATTS, or as generally designated Bessy Platts, was a blind woman, and the greater part of her life a comparative invalid. Born at Hull, she came when a child with her parents to Goole. Converted sometime about 1823, she at once joined herself to the Methodists, with whom she continued in connection to the day of her death in 1854. Most appropriately is inscribed upon her tomb-stone the following sentence, "who lived and died a Christian." Her whole life was an earnest and devoted service to the cause of Christ. To the sick she was ever a welcome visitor, while to the young disciple a sympathetic, sound, and a judicious adviser. At that time the society at Swinfleet was advantaged by having a class of female workers of no ordinary aptitude and Christian diligence. Miss Mary Laverack, afterwards Mrs. Blyth; Miss Helen Bell, afterwards Mrs. William Leak, of York, with Mrs. Harriet Robinson, may be cited as illustrative examples. From 1830—1850 may be considered as the days of its greatest spiritual prosperity.

CHAPTER VIII.


REMINISCENCES AND ILLUSTRATIVE SKETCHES.

"We have heard with our ears, O God, our fathers have told us, what work Thou didst in their days, in the times of old."

PSALM XLIV, 1.

"He pronounced all these words unto me with his mouth, and I wrote them with ink in a book."

JEREMIAH XXXVI, 18.

HILE this chapter is headed "Reminiscences," it can scarcely be considered as such if the strict meaning of the word be adhered unto, as "*what has been before observed*;" it can only be so used in a very modified and adapted sense. The writer has had very favourable opportunities of listening to the conversation of some of the older Methodists, persons who had heard Mr. Wesley when he preached in Marshland, and also of others who were acquainted with the early Methodists, and had heard from their lips the incidents with which the successive chapters of this work have been illustrated. The writer has heard these accounts so repeatedly that he has almost come to consider them in the light of personal "reminiscences," as "*what has been before observed*," rather than what has been graphically described to him by others. The object then of this chapter will be to gather up all the fragmentary details which might fail of being classified under any of the different headings of this work, and such a gathering together may be considered as a fitting close to our History of Methodism in Marshland.

The deep earnestness of the early Methodists must of necessity arrest the attention of all careful and wise observers. The deadening influence of a rationalistic culture had not sapped the foundations of their faith in the divine inspiration of the Bible, or the efficacy of the prayer of a righteous man. God's word was with them a divine power. Its utterances came to them with a divine conviction which could only be the result of an unwavering faith in the character of its Divine Author. There was no hesitation in accepting its teaching—no toning down of its sacred truths—no overshadowing, by a mass of verbiage, of its stern denunciation against sin. They called a spade a spade, and in these days it would be well if the same plainness of speech prevailed. "Remember the Sabbath day to keep it holy," is a divine command of everlasting obligation and binding observance. No sheltering under the directorate of a board, or losing individual responsibility in the working of a company. The obligation is personal. And in the early days of Methodism, a departure from the reverent observance of God's holy day, or a violation of the strict rules of morality entailed public punishment. Such deviations from rectitude were not permitted to go unreprieved, and only characterized as youthful indiscretions. They were trained in some degree to a more correct observance of these by the ecclesiastical laws of the country, but when the gospel came to the people, through the preaching of Wesley and his helpers, it gave them a deeper insight into the nature of sin. Persons have been "ordered to do penance in the church or chapel of Whitgift," and of

Swinfleet.¹ An old lady, who was born in the year 1771, stated that when a girl of nine or ten years of age, she was taken to the church at Swinfleet by her mother. She then saw a female standing in the church doing penance, having thrown over her a white sheet, and her hair combed over her face. This penance was performed during the time of divine service.

There was in general a good company gathered together to hear Mr. Wesley preach, each neighbouring village supplying its contingent of worshippers. At one of his visits, probably the last at Swinfleet, he preached in the church. The Rev. Henry Simpson a few months previously had obtained the living of Whitgift, and now offered to Mr. Wesley the use of the church at Swinfleet. The church was "filled from end to end," on a Friday morning at nine o'clock. Jonathan Brumby was there, having walked over from Adlingfleet. Mary Linton, then a young woman of about 17 years of age, had a most vivid recollection of Mr. Wesley's personal appearance as he stood in the pulpit. Sarah Middlebrook, wife of Samuel Middlebrook, and sister to Mrs. Theophilus Laverack, is one of the invited guests to meet Mr. Wesley. Susanna Sykes has come over from the Common, from the small holding where she resides, and Ann . . . is one of the domestic servants. So much for this service in the church, and some of its associations.

At other times Mr. Wesley preached under the "Elm Trees," or in the "preaching house." We are told how,

¹ Robinson's Priory and Peculiar of Snaith, 14-15. See some curious extracts in "Clarke's Memoirs of the Wesley Family," II., 427-434.

standing "under the shade of some tall elms," the venerable man exhorted the people to sing—to sing all together—to sing with the spirit; quite in harmony with some of his utterances given in print, regarding the singing of "the people called Methodists," and how the congregation responded to his call, and the holy song ascended; and the good man's countenance brightened. And then he preached to them—words never to be forgotten, powerful, cheering, gospel words.

The accommodation provided in these early "preaching houses" was amply sufficient, especially in provision for the poor. The character of the accommodation was plain and substantial. There was no attempt at ornamentation, but everthing indicated that it was for use, and not for mere display.

And the congregation, how shall it be pictured so as to give a correct idea to a reader of to-day, of a congregation of Methodist worshippers, fifty or perhaps a hundred years since? It will be difficult just at the moment; because of the smiles arising from viewing some of its quaint and peculiar surroundings—and through the tears because of the good old loved ones that have passed away. It is the Methodist Chapel at Swinfleet. The chapel itself stands in the South corner of the field, near the Foulsey Drain, and is overshadowed by "some tall elms." The building is a plain and unpretending edifice. There is a good footpath of flagstones, leading from the quiet back street of the village to the place of worship. There are two doors; should you be the fortunate possessor of a right to a pew, enter by the one most convenient, but if not, take care by which door

you enter. If a male, you must go in by the door on the right ; if a female, go in by the door on the left.² There are a few pews near the entrance, and at the corners by the pulpit. The pews have been painted and the walls whitewashed. The free sittings are in the centre of the chapel, directly fronting the pulpit, a seat along each side of the side walls, and one in front of the pews near the pulpit, complete the provision made for the poor. There are no back rests to the free seats. On one side you perceive the hat pins for the men. A branch of six lights hangs down from the ceiling in the centre, with the figure of a dove on it ; this, with the brackets for the pulpit, and a single candlestick here and there, are all the lighting appliances which are considered necessary. You look in vain for any stove or heating apparatus. Winter and summer are alike. In winter additional clothing will be put on, and the old women may be seen on a winter's night wending their way either to the public service or the class, in the customary winter garb, and over all a red cloak, and their footsteps assisted by the light of a small dip in the household lantern.

But it is Sunday morning, wanting a few minutes to nine o'clock. There has been already an early prayer meeting at six o'clock. If you would have looked in at that time you would have seen, as the attendants at that meeting, Abigail Duckles, who lived as servant at the farm house at

² Minutes of 1765. "Q. Should the men and women sit apart in every chapel?—A. By all means. Every preacher should look to this. At the next Conference it was found this was impracticable, therefore the following exception was allowed :—'In those galleries where they have been accustomed to sit together, they may do so still. But let them sit apart every where below, and in all newly-erected galleries.'"—Myles' Chronological Hist., 97.

the corner as you go to Reedness. Before she came to this prayer meeting she had lighted the kitchen fire and put the kettle on the hob, so as to be ready for preparing the servants' breakfast when she returned. There is Daniel Hodgson, the shoemaker, who has left his well-thumbed Bible for a time. Sally Foster, who is already beginning to find it too laborious this early service because of her increasing infirmities, and others with them thus meet to begin the Christian Sabbath with song and prayer. But now the people are coming to the first public service of the day. You notice now that the male and female worshippers are divided on the free sittings. Sitting on the front forms on the women's side are the mothers in Israel. They know each their seat. Look at the dress they wear; in summer a print dress, a clean chocolate handkerchief neatly placed over the shoulders, a checked apron that nearly went round the waist, and such a love of a bonnet! such a one as would horrify the young ladies of the present day. There they sit with their red-back hymn books folded in their pocket handkerchiefs, and with such a look upon their placid faces, waiting for the commencement of the service. The fathers in Israel are on the opposite side, dressed in fustian or corduroy, or it may be in a clean smock. The pews are occupied by the yeomanry of the village with their wives and children. The main body of the chapel is filled with the labourers, tradesmen, with their families, and the farm servants of the place. It is the morning for the travelling preacher. Once a fortnight he preaches at Swinfleet in the morning at nine o'clock, at Rawcliffe in the afternoon at half-past one o'clock, and at Snaith in the evening at six

o'clock. It is known that the preacher is in the village, for he has been seen on the previous evening visiting one of the members of the society who was afflicted. But there need be no doubt now, for yonder he is just coming through the gate, opening from the street. Watch him well, does he not bear the peculiar and distinctive features of one of the early Methodist preachers, such as we are so familiar with, which are found in the portraits in the early numbers of the "Arminian Magazine?" The face is beardless, and the hair brushed down over the forehead. There is a white handkerchief or scarf round the neck, and the black coat and waistcoat have those wonderfully high and uncomfortable looking collars in which our forefathers propped up their heads. Let us enter with the preacher. The service is about to begin; deep reverence and seriousness characterize all the worshippers. The hymn and page are announced, and then lined out; the tune is pitched, and then the whole congregation join in singing. Not a tune that a trained choir could sing a verse before you had well got your vocal organs adjusted for the exercise; or a tune severely classical in its composition or harmonies that it was difficult for the unmusical to join in at any time. These early Methodists liked a tune with *some body in it*, a tune in which there was ample opportunity, after the line had been given out, or the two lines, as the case might be, for the preacher to regain his composure before he was called upon to give out the remainder. You would soon gain an idea what the feeling of the worshippers was, not so much by the volume of sound going up, as by the swaying, stepping motion of the

songsters. If they had a good time, then the whole frame vibrated with holy emotion and joy, and the appearance of the village congregation was something like the beautiful waving of a field of grain as it gracefully moved under the direction of the summer's breeze.

Then the time of prayer, there was the hearty "*Amen*," that did the heart of the preacher good as he led the devotions of the congregation. The sermon followed, of which some correct idea may be formed by a careful reading of some of the sermons which appeared in the "*Arminian Magazine*," or of the published sermons of Walsh, Atmore, Taylor, and others. They were pointed, practical, and scriptural. Another joyful singing, then the closing prayer, and men and women went to their own homes with the assured feeling that God had been with them.

In the more private means of grace there was a sociability which has become one of the distinctive features of the Methodist societies. Will you look in at the prayer meeting? No fire place or stove though it may be in mid-winter, but you will perceive the females enveloped in their red cloaks. They look as if they meant business, the same earnest purpose and demeanour that you would notice at the public service. These men and women have been in the world, they have experienced trial, and in some instances may have felt pinching want. They come expecting to be refreshed, and they are not disappointed. Midway in the service a man rises to his feet, bending under the weight of his three score years and ten, evidently under very powerful emotion, which he struggles against,

but is unable entirely to suppress. The tears are falling from his eyes, as he falters out,—

"Cease, ye pilgrims, cease to mourn,
Press onward to the prize."^s

And looking over to his class leader, says, 'Ee'd owd tune, sor.' Who but would have responded to such a request under such circumstances, and at such a time? and as they sing the familiar lines the cares and anxieties of life are forgotten in the deep communion of the soul with God.

And here it may be intimated that the hymnology of the early Methodists was calculated to stir up to the profoundest depths the emotional element in these followers of Jesus Christ. These hymns had a direct personal character, and the people delighted then, as now, to give form and expression to their varying conditions and stages of their Christian life, in the hymns of the Wesleys. It

^sIt is a regret of the writer that the compilers of the New Hymn Book did not see their way clear to insert this hymn in the New Supplement to the Wesleyan Hymn Book. The hymn was a great favourite of many of the early Methodists. The third verse is as follows,—

"Cease, ye pilgrims, cease to mourn,
Press onward to the prize;
Soon your Saviour will return
Triumphant from the skies:—
For a season here below,
Happy entrance then be given,
All your sorrows left below,
And earth exchanged for heaven."

This hymn was composed by Robert Segrave, an early Calvinistic Methodist. It is found in his "Hymns for Christian Worship," fourth edition, 1748. After Mr. Wesley's death a volume of hymns called "A Collection of Psalms and Hymns," (the first edition of which was published in 1741), was enlarged by Dr. Coke. It was recommended by the Conference of 1816, to be used by our "congregations on Lord's day forenoon," and was known as the morning hymn book, and this hymn was introduced. It is on page 48.

was the opening out of a new source of spiritual enjoyment. They could sing—whether it was a birth, marriage, or a death—whether it was joy or sorrow—all were expressed in their hymns. Hence holy song entered largely in all their services. In the public service the prayer was short, according to the advice of Mr. Wesley, and then the service consisted of holy song and the exhibition of some doctrinal subject. Not that the preacher was neglectful of the practical aspects of the religious life—the practical will be the outcome of the doctrinal. The preacher was brought into direct contact with the society, in the society meeting at the close of the Sunday evening service, as well as at the quarterly visitation of the classes for tickets. At the society meeting the members were plainly dealt with—they were instructed in the duties of the family, family prayer—the importance of cultivating the habit of daily reading a portion of God's word—honesty in all business transactions, and other kindred subjects. To many the question may have arisen, whether the prayer meeting, which has in some instances altogether superseded the society meeting, may be considered as altogether a benefit.

The early Methodists looked for direct results under the preaching of the word ; such effects as were attending the ministry of Wesley himself. How graphic are some of the accounts which are given ! No waiting for the prayer meeting after the evening services, had there been such an institution at the time, but the prayer meeting in the preaching service, when people “roared by reason of the disquietness of heart,” and cried to God for mercy as the people of God prayed for them. Wesley says, “My voice

could scarce be heard amidst the groanings of some, and the cries of others calling aloud to Him that is mighty to save." Ten persons were brought into Christian liberty.⁴

And now our remarks must of necessity draw to a close. Sufficient has been shown to prove most conclusively that this district of Marshland is rich in Methodist associations and incidents in religious life. It would in the highest degree have been blameable to have allowed these historic notes and reminiscences to have remained simply floating in the memory, and thus have been lost at decease. To some it may appear as though the writer's views are that the former times were the best, and the most desirable period for men to live in, and as though in the present there was nothing to do but fold our hands and give forth the doleful ditty,—

"The former days were the best."

Our fathers did nobly—ours to tread in their footsteps, ours to overcome difficulties, surmount obstacles, put aside hinderances as they did. Does not the light of a divine promise of increasing prosperity shine upon the churches of England to-day? Are not the prospects of success clearer, the outlook generally more glorious than they have ever been before? Are not men and women, as of old, imbued with the spirit of their divine Master? and are they not seeking, by a Godly ingenuity of method and Christian self-abandonment, to carry forward the glorious gospel of Jesus Christ? Every age has its worthies, and one of the highest duties of our age is to raise the Christian standard of

⁴ Works, I., 370-372; II., 157. Wes. Mag., 1849, p. 146. London Quarterly Review, lxxvi., 407.

holy work for God very high, and there can be no nobler ambition inspiring the human breast than that of our own Charles Wesley,—

“ Me if Thy grace vouchsafe to use,
Meanest of all Thy creatures, me,
The deed, the time, the manner choose.
Let all my fruit be found of Thee ;
Let all my works in Thee be wrought,
By Thee to full perfection brought.”

We have no fear for Methodism, so long as the good old doctrines are proclaimed by men who have felt the sanctifying power in their own hearts—men who will give themselves to the work by the constraining love of Christ. With the old lines of work carried out and adapted to the manifold and ever-shifting conditions of human society, Methodism will go on in its labour and in its victories, until the churches of the land shall hail the dawn of the bright and gladsome Millennium. So shall the bright succession continue as it has done during the last 120 years. Standard bearers may and will fall, and each in turn receive from the divine Master the welcome words, “ Well done ”; but as each devoted servant falls, and is caught up in the chariot of fire, there shall not be wanting, watching, waiting, expectant Elishas to catch the “ fallen mantle ” of the dying, nay, translated saint, and go forth in turn to mighty deeds of valour for Jesus Christ.

“ Work for the good that is highest,
Dream not of greatness afar,
That glory is ever the highest,
That shines upon men as they are.”



APPENDIX.

I.

The following is a list of the preachers who have laboured in Marshland, and in what is now the Goole circuit. The references are :—Stephens' "Chronicles of Methodism," Halls' "Wesleyan Methodist Itinerancy," and the "Large Minutes," Vol. I.-V., Ed. 1862 ; Vol. VI.-XI., 1825-1830.

EPWORTH CIRCUIT.

1765 Thomas Lee, Thomas Brisco, James Longbottom.

LINCOLNSHIRE WEST CIRCUIT.

1766 Thomas Rankin, William Brammah, L. Harrison.

1767 Thomas Rankin, John Ellis, John Peacock.

1768 Isaac Brown, John Shaw, Thomas Carlill.

1769 Isaac Brown, John Ellis, Joseph Garnett.

1770 John Ellis, J.W. ~~William~~ Ellis.

1771 John Peacock, George Mowatt, Charles Boon.

1772 Isaac Brown, John Peacock, Robert Empringham.

1773 Jeremiah Robertshaw, David Evans, Jasper Robinson.

1774 Samuel Woodcock, Jeremiah Breitell, Tho. Corbet.

1775 Samuel Woodcock, Robert Hayward, John Crooke.

EPWORTH CIRCUIT.

1776 Lancelot Harrison, Robert Hayward, Richard Condry.

1777 Lancelot Harrison, John Oliver, Joseph Harper.

1778 George Shadford, Martin Rodda, George Shorter.

1779 Nicholas Manners, John Norris, Joseph Taylor.

1780 Joseph Harper, Thomas Warwick, John Oliver.

1781 James Barry, John Norris, Thomas Tattershall.

- 1782 George Shadford, Barnabas Thomas, John Beanland.
1783 John Beanland, Peter Mill, Philip Hardeastle.
1784 Thomas Longley, Thomas Wride, Lancelot Harrison.
1785 Thomas Longley, James Watson, William Butterfield.
1786 James Watson, John Fenwick, Jonathan Edmonston.
1787 Thomas Tattershall, George Mowat, Robert Hayward.
1788 Robert Swan, James Christie, John Atkins.
1789 Robert Swan, William Boothby, Wm. Saunderson.
1790 Isaac Brown, Thomas Shaw, John Ramshaw.
1791 Isaac Brown, Thomas Shaw, John Atkins.
1792 Jasper Robinson, William Collins, Thomas Robinson.
1793 Thomas Carlill, William Collins, John Simpson.
1794 James Thorn, Robert Smith, Sen., William Harrison.
1795 Jasper Robinson, George Mowat, William Hunter, Jun.
1796 Jasper Robinson, George Mowat, James Hall.
1797 John King, Anthony Seckerson.
1798 John King, Anthony Seckerson.
1799 John Simpson, John Wittam.
1800 John Simpson, William Welborne.
1801 Abraham Moseley, Thomas Vasey, Jun.

DONCASTER CIRCUIT.

- 1797 Joseph Sutcliffe, John Atkins.
1798 Joseph Sutcliffe, John Hodgson.
1799 William Hainsworth, Marmaduke Revell.
1800 George Gibbon, Thomas Owens.
1801 John Beaumont, Robert Harrison.

EPWORTH CIRCUIT.

- 1802 Abraham Moseley, Thomas Vasey, Jun.
1803 John Barritt, Zechariah Taft.

- 1804 John Barritt, Zechariah Taft.
- 1805 Philip Garrett, Robert Melson.
- 1806 Philip Garrett, John Walton.
- 1807 Martin Vaughan, John Bedford.
- 1808 Martin Vaughan, John Lee, Thomas Simpson.
- 1809 Thomas Tattershall, Joseph Mann, John Jones.
- 1810 Thomas Tattershall, Joseph Mann, Matthew Mallinson.
- 1811 Edward Towler, Thomas Edman, Hugh Beech.
- 1812 Edward Towler, Thomas Edman, Benj. Gregory.
- 1813 Arthur Hutchinson, John [C.] Draper, T. Arnett.
- 1814 Arthur Hutchinson, John C. Draper, William Waterhouse.

EPWORTH AND SNAITH CIRCUIT.

- 1815 Francis West, William Barr, Robert Ramm, William Blundell.

SNAITH CIRCUIT.

- 1816 William Rennison, Richard Greenwood.
- 1817 William Rennison, John Beecham.
- 1818 Samuel Wilde, John Beecham.
- 1819 Samuel Wilde, John Beecham.
- 1820 Martin Vaughan, Christopher Newton.
- 1821 Martin Vaughan, Christopher Newton.
- 1822 Thomas Laycock, William Arnett.
- 1823 Thomas Laycock, William Arnett.
- 1824 Thomas Laycock, John Lee.
- 1825 John Lee, Robert Nicholson.
- 1826 John Lee, Robert Nicholson.
- 1827 John Roadhouse, William Taylor.
- 1828 John Poole, William Taylor.

- 1829 John Poole, Benjamin Hiley.
1830 Benjamin Barrett, William Wears.
1831 Benjamin Barrett, William Wears.
1832 Benjamin Barrett, William Wears.
1833 Robert Bentham, Samuel Brown.
1834 Thomas Garbutt, Samuel Brown.
1835 Michael Cousin, Edward Abraham.
1836 Michael Cousin, Edward Abraham.
1837 Thomas Padman, John Hannah, Jun.
1838 Thomas Padman, John Hannah, Jun.
1839 John Kemp, Joseph Crump, John Hugh Beech.
1840 John Kemp, Joseph Crump, John Hugh Beech.
1841 William Robson, John [P.] Sumner, Charles North.
1842 William Robson, John [P.] Sumner, John Anderson.
1843 William Robson, John [P.] Sumner, Alfred Lockyer.
1844 Joseph Walker, Joseph Mortimer, Alfred Lockyer.
1845 William Wilkinson, Joseph Mortimer, John M. Toll.
1846 William Wilkinson, Joseph Mortimer, John M. Joll.
1847 John Bolam, Joseph Kipling, Jacob Morton.
1848 John Bolam, Joseph Kipling, Jacob Morton.
1849 John Bolam, Joseph Kipling, Jacob Morton.
1850 Abel Dernaley, Samuel Simmons, Wm. G. Duncan.
1851 Abel Dernaley, George F. White, Wm. G. Duncan.
1852 James Bate, Henry Owen, Charles G. Turton.
1853 James Bate, Henry Owen, Charles G. Turton.
1854 John Ward (1), Charles G. Turton, Joseph Exell.
1855 John Ward (1), Alexander Puddicombe Joseph Exell.
1856 John Ward (1), Alexander Puddicombe Joseph Exell.
1857 William Wilson (1), James Kendall (2), Alexander
Puddicombe.

APPENDIX.

v.

- 1858 William Wilson (1), James Kendall (2), John Isaac Muff.
- 1859 William Wilson (1), James Kendall (2), John Isaac Muff.
- 1860 Charles Hawthorne, Hugh Johnson, Joseph Sutton.
- 1861 Charles Hawthorne, Hugh Johnson, Joseph Sutton.
- 1862 Charles Hawthorne, Hugh Johnson, Joseph Sutton.
- 1863 Isaac Woodcock, Henry Dean, Joshua Duffill.

GOOLE CIRCUIT.

- 1864 Henry Dean, Henry M. Ratcliffe.
- 1865 Joseph Midgley, John Taylor.
- 1866 Joseph Midgley, Philip Wood.
- 1867 Joseph Midgley, Charles Pickering.
- 1868 Joseph Floyd, Edward F. Hardwick.
- 1869 Joseph Floyd, Edward F. Hardwick.
- 1870 John Gilbert, Charles W. L. Christien.
- 1871 Samuel Taylor, John W. Crake.
- 1872 Samuel Taylor, John W. Crake.
- 1873 Samuel Taylor, John W. Crake.
- 1874 Felix H. Pickworth, Matthew C. Pennington.
- 1875 Felix H. Pickworth, Matthew C. Pennington.
- 1876 Thomas Cannell, Francis Trueman.
- 1877 Thomas Cannell, Thomas Dickin.
- 1878 Thomas Cannell, Thomas Dickin.
- 1879 Thomas Dickin, Edward Sinzininex.
- 1880 Fredrick Hunter, Edward Sinzininex.
- 1881 Fredrick Hunter, Edward Sinzininex.
- 1882 Fredrick Hunter, William Jonathan Britton.
- 1883 Miles B. Pickering, William Jonathan Britton.
- 1884 Major F. Peet, Thomas Roberts (A).
- 1885 Major F. Peet, Thomas Roberts (A).

II.

Number of members in Society, from the earliest recorded statement of numbers, to the present time.

| | | | |
|--------------|---------------|---------------|---------------|
| 1766 ... 665 | 1796 ... 965 | 1826 ... 432 | 1856 ... 878 |
| 1767 ... 769 | 1797 ... 957 | 1827 ... 440 | 1857 ... 855 |
| 1768 ... 871 | 1798 ... 600 | 1828 ... 480 | 1858 .. 852 |
| 1769 ... 757 | 1799 ... 700 | 1829 ... 480 | 1859 ... 869 |
| 1770 ... 760 | 1800 ... 650 | 1820 ... 445 | 1860 ... 919 |
| 1771 ... 806 | 1801 ... 675 | 1831 ... 550 | 1861 ... 901 |
| 1772 ... 716 | 1802 ... 815 | 1832 ... 582 | 1862 ... 907 |
| 1773 ... 650 | 1803 ... 660 | 1833 ... 628 | 1863 ... 1015 |
| 1774 ... 686 | 1804 ... 750 | 1834 ... 670 | 1864 ... 948 |
| 1775 ... 683 | 1805 ... 800 | 1835 ... 654 | 1865 ... 393 |
| 1776 ... 641 | 1806 ... 770 | 1836 ... 676 | 1866 ... 417 |
| 1777 ... 500 | 1807 ... 680 | 1837 ... 685 | 1867 ... 410 |
| 1778 ... 510 | 1808 ... 669 | 1838 ... 679 | 1868 ... 400 |
| 1779 ... 630 | 1809 ... 664 | 1839 ... 719 | 1869 ... 371 |
| 1780 ... 659 | 1810 ... 700 | 1840 ... 738 | 1870 ... 350 |
| 1781 ... 702 | 1811 ... 730 | 1841 ... 764 | 1871 ... 339 |
| 1782 ... 740 | 1812 ... 800 | 1842 ... 814 | 1872 ... 307 |
| 1783 ... 706 | 1813 ... 775 | 1843 ... 870 | 1873 ... 300 |
| 1784 ... 744 | 1814 ... 860 | 1844 ... 930 | 1874 ... 302 |
| 1785 ... 691 | 1815 ... 1000 | 1845 ... 1100 | 1875 ... 284 |
| 1786 .. 644 | 1816 ... 890 | 1846 ... 1308 | 1876 ... 301 |
| 1787 ... 636 | 1817 ... 370 | 1847 ... 1416 | 1877 ... 334 |
| 1788 ... 650 | 1818 ... 372 | 1848 ... 1339 | 1878 ... 327 |
| 1789 ... 670 | 1819 ... 384 | 1849 ... 1300 | 1879 ... 307 |
| 1790 ... 697 | 1820 ... 400 | 1850 ... 1279 | 1880 ... 322 |
| 1791 ... 710 | 1821 ... 386 | 1851 ... 1162 | 1881 ... 341 |
| 1792 ... 693 | 1822 ... 394 | 1852 ... 974 | 1882 ... 436 |
| 1793 ... 680 | 1823 ... 420 | 1853 ... 935 | 1883 ... 447 |
| 1794 ... 674 | 1824 ... 428 | 1854 ... 910 | 1884 ... 429 |
| 1795 ... 684 | 1825 ... 430 | 1855 ... 890 | 1885 ... 400 |

III.

A list of the names of the trustees of all Wesleyan Methodist trust property in the Goole circuit.

GOOLE CHAPEL, NORTH STREET.

| | |
|---------------------------|-------------------------|
| <i>William H. Sumner,</i> | <i>Joseph Ringrose,</i> |
| <i>Richard Denby,</i> | <i>William Denby,</i> |
| <i>William Conder,</i> | <i>Jonathan Wright,</i> |
| <i>Simon Hamer,</i> | <i>Joseph Bowman,</i> |
| <i>Thomas Thompson,</i> | <i>William Goulton,</i> |
| <i>William Charlton,</i> | <i>Mark Fevil,</i> |
| <i>William Calvert,</i> | <i>Edward Hawkin.</i> |

31st December, 1828.

| | |
|------------------|---------------------|
| William Conder, | William Bowers, |
| Jonathan Wright, | Edward W. Thompson, |
| Edward Hawkin, | John Dearman, |
| James Wake, | Israel Jackson, |
| Robert Bromley, | Thomas Spilman, |
| James Foreman, | Benjamin Hewitt, |
| James Moss, | George Mapplebeck. |

13th July, 1861.

CIRCUIT MINISTER'S HOUSE, BOOTHFERRY ROAD.

| | |
|---------------------------|------------------------|
| <i>Robert Bromley,</i> | <i>Robert Briggs,</i> |
| <i>James Wake,</i> | <i>William Bowers,</i> |
| <i>Thomas Gooderidge,</i> | <i>George Strong,</i> |

*James Foreman,
Benjamin Hewitt,
Robert England,
Thomas England,*

*James Moss,
John Dearman,
John H. Farrar,
Robert Widdop.*

10th March, 1860.

THE MANSE.

| | |
|---------------------------|-------------------------|
| Israel Jackson, | George Mapplebeck, |
| Robert Johnson Wake, | Edward Wilson Thompson, |
| Edmund Waters Greenwood, | Benjamin Hewitt, |
| William Armitage, | Thomas Gooderidge, |
| Benjamin Wilson Roulston, | William Smith, |
| William Thomson, Jun., | Thomas Spilman. |

7th August, 1878.

GOOLE, NORTH STREET CHAPEL KEEPER'S HOUSE.

| | |
|--------------------|--------------------|
| James Wake, | George Mapplebeck, |
| James Moss, | Robert Briggs, |
| James Foreman, | Robert Bromley, |
| Thomas Gooderidge, | Robert England, |
| Benjamin Hewitt, | Robert Widdop, |
| Joseph Elvin, | John H. Farrar, |
| John Holdridge, | Joshua Cook, |
| John Moody, | George G. Bean, |
| John Dearman, | William Sumner, |
| George Strong, | Thomas England, |
| | William Kelsey, |

25th May, 1857.

GOOLE CHAPEL, SOUTH STREET.

Robert Bromley,
Robert Briggs,
James Foreman,
 16th May, 1853.

| | |
|----------------------|------------------------|
| Robert Bromley, | William Thomson, Jun., |
| Robert Briggs, | Thomas Mapplebeck, |
| Robert Johnson Wake, | Baxter Parish, |
| Israel Jackson, | Thomas John Hasselby, |
| John Walker, Jun., | Michael Palfreyman, |
| William Smith, | Thomas R. Haigh, |
| Thomas Spilman, | George West. |

1st April, 1871.

WESLEY CHAPEL, COUPER STREET, GOOLE.

| | |
|----------------------------|-----------------------------|
| <i>Robert Bromley,</i> | <i>Thomas Spilman,</i> |
| <i>James Foreman,</i> | <i>George West,</i> |
| <i>Robert Briggs,</i> | <i>John Butler,</i> |
| <i>George Strong,</i> | <i>John Kelsey,</i> |
| <i>Benjamin Hewitt,</i> | <i>Robert Johnson Wake,</i> |
| <i>Thomas J. Hasselby,</i> | <i>William Smith.</i> |
| <i>James Moss,</i> | |

22nd August, 1866.

| | |
|----------------------|----------------------|
| James Moss, | John Kelsey, |
| Benjamin Hewitt, | William Smith, Jun., |
| Robert Johnson Wake, | Fredrick Chambers, |

| | |
|-----------------------|---------------------|
| Thomas John Hasselby, | Thomas Simpson, |
| William Smith, | Edward W. Thompson, |
| Thomas Spilman, | William Armitage, |
| George West, | Edwin West Hunter, |
| John Butler, | Daniel Gringley. |

4th May, 1885.

WESLEY HOUSE, COUPER STREET, GOOLE.

| | |
|-----------------------|---------------------|
| Robert Bromley, | Thomas Clegg, |
| James Moss, | Thomas Gooderidge, |
| Thomas Spilman, | George Mapplebeck, |
| George West, | Israel Jackson, |
| Benjamin Hewitt, | William Bowers, |
| John Kelsey, | William Thomson, |
| Robert Johnson Wake, | John Sayle, |
| Thomas John Hasselby, | Edward W. Thompson, |
| William Smith. | |

1st July, 1867.

SWINFLEET CHAPEL.

| | |
|-----------------------------|--------------------------|
| <i>Jonathan Hardey,</i> | <i>Henry Boyes Wake,</i> |
| <i>Thomas Sheriff,</i> | <i>James Moss,</i> |
| <i>William Middlebrook,</i> | <i>Thomas Walker,</i> |
| <i>Joseph Poole,</i> | <i>Joshua Cook,</i> |
| <i>James Clark,</i> | <i>Jonathan Wright,</i> |
| <i>George Thompson,</i> | <i>Joseph Turton,</i> |
| <i>James Wake.</i> | |

26th April, 1836.

| | |
|----------------------|------------------------|
| George West, | Edmund W. Greenwood, |
| William Smith, | William Thomson, Jun. |
| Thomas Spilman, | Edwin West Hunter. |
| George Brewins, | Fred Cawthorne Parish. |
| Daniel Gringley, | William Armitage, |
| Robert Johnson Wake, | John Kelsey. |

20th August, 1880.

Conveyance of a piece of land on the same trusts, dated
28th February, 1883.

REEDNESS CHAPEL.

| | |
|---------------------------|---------------------------|
| <i>William Featherby,</i> | <i>Joshua Cook,</i> |
| <i>John Bullas,</i> | <i>William H. Sumner,</i> |
| <i>John Lumb,</i> | <i>William Conder,</i> |
| <i>George Spacey,</i> | <i>Jonathan Wright,</i> |
| <i>Jonathan Hardey,</i> | <i>Michael Shillito,</i> |
| <i>James Clark,</i> | <i>James Moss,</i> |
| <i>James Wake,</i> | <i>William Hallilay.</i> |

17th October, 1833.

| | |
|------------------------|------------------------|
| Samuel Smith Laverack, | Daniel Gringley, |
| Thomas Morfitt, | Tom Jackson Morfitt, |
| George Bullas, | George Brewins, |
| Henry Waterland, | Robert Johnson Wake, |
| John Kelsey, | Edmund W. Greenwood, |
| Thomas Arthur Kelsey, | Benj. Wilson Roulston. |
| George West, | William Armitage. |

17th August, 1876.

GARTHORPE CHAPEL.

| | |
|-------------------------|--------------------------|
| <i>Joseph Naylor,</i> | <i>William Kelsey,</i> |
| <i>William Brumby,</i> | <i>Henry Boyes Wake,</i> |
| <i>Joseph Poole,</i> | <i>James Moss,</i> |
| <i>James Wake,</i> | <i>Joshua Cook,</i> |
| <i>William Conder,</i> | <i>Charles Brown,</i> |
| <i>Jonathan Wright,</i> | <i>William Halliday,</i> |
| <i>William Ellis.</i> | |

28th September, 1838.

| | |
|------------------------|----------------------|
| John Kelsey, | Daniel Gringley, |
| Thomas Arthur Kelsey, | William Smith, |
| John Butler, | Thomas Spilman, |
| George Martinson, | Robert Johnson Wake, |
| Samuel Smith Laverack, | William Armitage, |
| George West, | Edmund W. Greeuwood. |
| George Brewins, | |

30th April, 1876.

Conveyance of a piece of land on the same trusts, dated
18th August, 1880.

ADLINGFLEET CHAPEL.

| | |
|-----------------------|-----------------------|
| Robert England, | William Wray, |
| James Moss, | Benjamin Hewitt, |
| Robert Widdop, | George West, |
| John Butler, | William Smith, |
| William Kelsey, Jun., | William Kelsey, Sen., |
| Thomas Arthur Kelsey, | John Kelsey, |
| Francis Strickland, | John Bainton. |

30th June, 1860.

RAWCLIFFE BRIDGE CHAPEL.

| | |
|--------------------------|------------------|
| Wm. Theophilus Laverack, | John Beachell, |
| James Beachell, | Thomas England, |
| Thomas Denby, | John Cook, |
| Joshua Cook, | John Laverack, |
| Jonathan Wright, | James Wake, |
| Charles Ogle, | Joseph Jeffreys, |
| George England, | William Sykes, |
| Henry Boyes Wake, | William Conder. |
| William Pulleine, | |

1st June, 1846.

NEWLAND CHAPEL.

| | |
|--------------------|------------------|
| Thomas England, | William Conder, |
| Thomas Sumner, | Joshua Cooke, |
| Jonathan Wright, | Robert Teal, |
| George Heild, | Richard Roberts, |
| Benjamin Shillito, | Charles Brown, |
| Edward Twigg, | James Wake, |
| Thomas Tate, | William Sumner. |

20th September, 1838.

IV.

SNAITH CIRCUIT BOOK.

Michs.-Quarter day at Swinfleet.

Dr.

MONEY RECEIVED.

Oct. 3, 1816.

£ s. d.

| | | | | | | | | | |
|--------------------------|-----|-----|-----|-----|-----|-----|---|----|----|
| Snaith Quartr. | ... | ... | ... | ... | ... | ... | 7 | 0 | 0 |
| Rawcliff | .. | ... | ... | ... | ... | ... | 2 | 15 | 0 |
| Swinfleet—and Collection | ... | ... | ... | ... | ... | .. | 6 | 14 | 8 |
| Gowdall | ... | ... | ... | ... | ... | ... | 1 | 13 | 0 |
| Temple Ht. | ... | .. | ... | .. | ... | ... | 0 | 14 | 1 |
| Chapl. Haddlesey | ... | ... | ... | ... | ... | .. | 0 | 13 | 4 |
| Baln | ... | ... | ... | ... | ... | ... | 0 | 19 | 5½ |
| Carlton | ... | ... | ... | ... | ... | ... | 0 | 12 | 0 |
| Drax | ... | ... | ... | ... | ... | ... | 0 | 9 | 0 |
| West Haddlesey | ... | ... | ... | ... | ... | ... | 0 | 6 | 0 |
| Pollington | ... | ... | ... | .. | ... | ... | 1 | 5 | 6 |
| Eghor | ... | ... | ... | ... | ... | ... | 0 | 11 | 0 |
| Kellington | ... | ... | ... | ... | ... | ... | 0 | 6 | 6 |
| Whitley | ... | ... | ... | ... | ... | ... | 0 | 12 | 6 |
| Heck | ... | ... | ... | ... | ... | ... | 0 | 10 | 0 |
| Garthrop | ... | ... | ... | ... | ... | ... | 0 | 18 | 4 |
| Adlingfleet | ... | ... | ... | ... | ... | ... | 0 | 12 | 0 |
| Redness | ... | ... | ... | ... | ... | ... | 0 | 16 | 0 |
| Cambleford | ... | ... | . | ... | ... | ... | 0 | 10 | 0 |
| Newland | ... | ... | ... | ... | ... | ... | 0 | 13 | 5½ |
| Hensall | ... | ... | ... | ... | ... | ... | 0 | 6 | 0 |
| Recd. from Epworth Qr. | ... | ... | ... | ... | ... | ... | 2 | 0 | 0 |

30 17 10

| | | | | | | |
|---------------------------------|-----|-----|-----|---|---|---|
| Recd. from Garthorp by Mr. Wake | ... | ... | ... | 0 | 3 | 1 |
|---------------------------------|-----|-----|-----|---|---|---|

31 0 11

| | | | | | | | | | | |
|------------|-----|----|-----|----|-----|-----|-----|----|----|------------------|
| Money paid | ... | .. | ... | .. | ... | ... | ... | 29 | 18 | 31 st |
|------------|-----|----|-----|----|-----|-----|-----|----|----|------------------|

| | | | | | | |
|--------------------------|-----|-----|-----|----|---|----|
| Remains with the Steward | ... | ... | ... | £1 | 2 | 7½ |
|--------------------------|-----|-----|-----|----|---|----|

SNAITH CIRCUIT BOOK.

Michs.-Quarter day at Swinfleet.

| | | | | | | Dr. | | |
|------------------------------------|-----|-----|-----|-----|-----|-----|----|----|
| Oct. 3, 1816. | | | | | | £ | s. | d. |
| Mr. and Mrs. Rennison's Qr. | .. | ... | ... | ... | ... | 8 | 8 | 0 |
| Washing & Turnpikes... | ... | ... | ... | ... | ... | 1 | 1 | 0 |
| 5 weeks Board at 10/6 | ... | ... | ... | ... | ... | 2 | 12 | 6 |
| House Bill | ... | ... | ... | ... | ... | 0 | 13 | 3 |
| Letters Class Papers &c. | ... | ... | ... | ... | ... | 0 | 18 | 0 |
| Sadlers Bill | ... | ... | ... | ... | ... | 0 | 4 | 0 |
| Servant... | ... | ... | ... | ... | ... | 2 | 0 | 0 |
| | | | | | | 15 | 16 | 9 |
| Mr. Greenwood's Qr. | ... | ... | ... | ... | ... | 4 | 4 | 0 |
| Washing & Turnpikes | ... | ... | ... | ... | ... | 1 | 1 | 0 |
| Carriage of Boxes &c. | ... | ... | ... | ... | ... | 0 | 12 | 6 |
| Letters & Horseshoing | ... | ... | ... | ... | ... | 0 | 8 | 9 |
| | | | | | | 6 | 6 | 3 |
| | | | | | | 22 | 3 | 0 |
| Mr. Barr to Conference | ... | ... | ... | ... | ... | 2 | 2 | 0 |
| Do. Removal | ... | ... | ... | ... | ... | 0 | 10 | 0 |
| Mr. Blundall's Removal | ... | ... | ... | ... | ... | 2 | 0 | 0 |
| Mr. Sumner's Bill for Corn and Hay | .. | .. | ... | ... | ... | 0 | 17 | 11 |
| Work done in Preachers House... | ... | ... | ... | ... | ... | 0 | 12 | 8½ |
| Bill for Window Shutts | ... | ... | ... | ... | ... | 0 | 10 | 0 |
| Steward out of pocket last Qr. | ... | ... | ... | ... | ... | 0 | 14 | 6 |
| Allowed for Servants at Qr. day | ... | ... | ... | ... | ... | 0 | 5 | 0 |
| | | | | | | 29 | 15 | 1½ |
| 2 cloths 16d & 22d for the Saddle | ... | ... | ... | ... | ... | 0 | 3 | 2 |
| | | | | | | £29 | 18 | 3½ |

V.

CIRCUIT STEWARDS OF THE GOOLE CIRCUIT.

| | | | | |
|------|---------------------|----------------------|-----------------|---|
| 1864 | Robert Bromley, | James Moss. | | |
| 1865 | " | " | " | " |
| 1866 | Robert J. Wake, | George West. | | |
| 1867 | " | " | " | " |
| 1868 | " | " | " | " |
| 1869 | " | " | Israel Jackson. | |
| 1870 | Israel Jackson, | William Smith. | | |
| 1871 | " | " | " | " |
| 1872 | " | " | " | " |
| 1873 | " | " | " | " |
| 1874 | " | " | " | " |
| 1875 | " | " | " | " |
| 1876 | " | " | John Kelsey. | |
| 1877 | " | " | " | " |
| 1878 | Edward W. Thompson, | Edmund W. Greenwood. | | |
| 1879 | " | " | " | " |
| 1880 | " | " | " | " |
| 1881 | " | " | George West. | |
| 1882 | George West, | Benjamin Hewitt. | | |
| 1883 | " | " | " | " |
| 1884 | Benjamin Hewitt, | Robert J. Wake. | | |
| 1885 | Robert J. Wake, | William Smith. | | |

GOOLE CIRCUIT FINANCE, 1884-85.

VI.

| MEMBERS IN SOCIETY ... | | 137 | 55 | 45 | 84 | 13 | 31 | 14 | 13 | 3 | 5 | | 400 |
|--------------------------|--------------------------|-----------|-----------|-----------|------------|-----------|------------|--------------|-------------------|----------|------------|----------------|----------|
| OBJECT. | INCOME. SOURCE | Goole. N. | Goole. S. | Goole. W. | Swinfleet. | Reedness. | Garthorpe. | Adlingfleet. | Rawcliffe Bridge. | Newland. | Ousefleet. | Special Items. | TOTAL. |
| | | £ s. d. | £ s. d. | £ s. d. | £ s. d. | £ s. d. | £ s. d. | £ s. d. | £ s. d. | £ s. d. | £ s. d. | £ s. d. | £ s. d. |
| Ministerial Support. | Pence and Ticket ... | 68 2 4 | 8 4 10 | 20 4 3 | 33 17 4 | 4 8 2 | 7 17 0 | 5 6 2 | 5 17 2 | 0 8 9 | 1 1 2 | 155 7 2 | 473 6 2½ |
| | Weekly Offering ... | 30 18 0½ | 2 12 0 | 10 14 3 | 10 18 3 | 1 15 0 | 5 10 0 | 1 12 4 | 1 11 3 | 0 7 9 | 0 12 6 | 66 11 4½ | |
| | Special ... | 59 11 9 | ... | 7 14 11 | 8 7 0 | 6 5 0 | 2 0 0 | 2 0 0 | ... | ... | ... | 85 18 8 | |
| | Chapel Trusts ... | 60 0 0 | ... | 4 0 0 | 10 0 0 | 0 15 0 | 4 0 0 | 1 0 0 | ... | ... | ... | 79 15 0 | |
| | Children's Fund ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 5 14 0 | |
| | Ladies' Sew. Bask ... | 25 0 0 | ... | 10 0 0 | 10 0 0 | ... | 5 0 0 | ... | ... | ... | ... | 50 0 0 | |
| | Home Mission Grant ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 30 0 0 | |
| Chapels. | Collections ... | 42 7 6 | 28 13 9 | ... | 8 7 1 | 8 4 8½ | ... | ... | ... | ... | ... | 87 13 0½ | 334 9 2½ |
| | Pew Rents ... | 146 17 3 | ... | 21 3 6 | 47 9 3 | 8 15 0 | 16 15 6 | 1 18 8 | 3 17 0 | ... | ... | 246 16 2 | |
| Sunday Schools. | Collections ... | 7 10 0 | 13 6 1 | 13 11 0 | 5 13 2 | ... | 3 2 6 | ... | 2 10 0 | ... | ... | 45 12 9 | 75 12 6 |
| | Special ... | 8 17 10 | 11 18 7 | ... | 9 3 4 | ... | ... | ... | ... | ... | ... | 29 19 9 | |
| Home Missions. | Collections ... | 12 12 9½ | ... | 0 14 10 | 1 5 6 | 0 4 5 | 0 5 7 | ... | 0 3 0 | ... | ... | 15 6 1½ | 21 0 10½ |
| | Classes ... | 2 18 9 | 0 14 6 | 0 13 0 | 1 7 3 | 0 1 0 | 0 7 6 | 0 3 3 | 0 2 0 | ... | 0 2 6 | 6 9 9 | |
| | Contributions ... | 1 5 0 | ... | ... | ... | ... | ... | ... | ... | ... | ... | 1 5 0 | |
| | Juvenile Association ... | 5 0 0 | ... | ... | ... | ... | ... | ... | ... | ... | ... | 5 0 0 | |
| Foreign Missions. | Collections ... | 12 5 7 | 2 10 9 | 4 2 0 | 4 13 4 | 1 12 11 | 3 3 11 | 0 17 6 | 1 6 5 | 0 11 10 | ... | 31 4 3 | 86 18 7 |
| | Contributions ... | 14 5 0 | ... | 8 5 9 | 8 5 0 | 2 3 7 | 1 0 0 | 1 0 0 | 1 1 0 | ... | ... | 36 0 4 | |
| | Boxes ... | 3 9 1 | 1 6 0 | 3 3 5 | 0 2 3 | ... | 1 16 1 | 0 14 1 | ... | ... | ... | 10 10 11 | |
| | Juvenile Association ... | 5 0 0 | ... | ... | ... | ... | ... | ... | ... | ... | ... | 5 0 0 | |
| | Christmas Tree ... | ... | ... | 2 0 0 | ... | ... | ... | ... | ... | ... | ... | 2 0 0 | |
| Worn-out Preachers. | Christmas Cards ... | ... | ... | 1 6 2 | 0 13 11 | ... | 0 3 0 | ... | ... | ... | ... | 2 3 1 | 17 3 11 |
| | Collections ... | 5 3 11 | ... | 0 13 1½ | 0 16 2 | 0 4 9 | 0 10 0 | 0 7 4½ | 0 7 6 | ... | ... | 8 2 10 | |
| | Classes ... | 2 19 10 | 0 15 0 | 0 11 6 | 1 9 0 | 0 3 3 | 0 4 6 | 0 5 0 | 0 3 0 | ... | ... | 6 11 1 | |
| General Chapel Fund. | Contributions ... | 2 0 0 | 0 5 0 | ... | 0 5 0 | ... | ... | ... | ... | ... | ... | 2 10 0 | 9 18 6 |
| | Collections ... | 4 8 5½ | ... | 0 15 9 | 1 7 2 | 0 5 6 | 0 5 3½ | 0 3 0 | 0 4 9 | ... | 0 1 7 | 7 11 6 | |
| Kingswood School. | Contributions ... | 1 1 0 | ... | ... | 1 1 0 | ... | 0 5 0 | ... | ... | ... | ... | 2 7 0 | 17 4 1½ |
| | Collections ... | 4 4 10½ | ... | 0 13 9 | 1 3 3½ | 0 7 1½ | 0 7 1 | ... | ... | ... | ... | 6 16 1½ | |
| | Contributions ... | 2 16 0 | ... | 0 5 0 | 0 5 0 | ... | ... | ... | ... | ... | ... | 3 6 0 | |
| Theological Institution. | Circuit Assessment ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 5 0 0 | 9 10 3½ |
| | Ministerial Assess. ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 2 2 0 | |
| Education Fund | Collections ... | 4 9 4 | ... | 0 19 4½ | 1 4 2 | 0 6 7 | 0 7 4 | 0 3 2 | 0 2 10 | ... | ... | 7 12 9½ | 7 11 0 |
| | Contributions ... | 1 5 0 | 0 5 0 | 0 2 6 | 0 5 0 | ... | ... | ... | ... | ... | ... | 1 17 6 | |
| Poor Fund | Collections ... | 4 10 0 | ... | 0 13 4 | 1 5 7 | 0 8 9 | 0 5 3 | 0 3 1 | 0 5 0 | ... | ... | 7 11 0 | 7 11 0 |
| Horse Hire. | Collections ... | 8 12 10 | ... | 1 2 1½ | 4 0 3 | 0 7 6 | 0 15 11 | ... | 0 7 6 | ... | ... | 15 6 1½ | 15 6 1½ |
| | Quarter Day Board ... | 4 2 1½ | ... | 0 12 5 | 1 6 7½ | 0 8 0 | 2 10 0 | 1 0 0 | 0 3 0 | 0 2 6 | 0 3 0 | 10 7 8 | |
| Tract Society | Collections ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 8 0 0 | 18 7 8 |
| Orphanage | Collections ... | 3 0 0 | ... | ... | 1 10 6 | ... | ... | ... | ... | ... | ... | 4 10 6 | 4 10 6 |
| | Collections ... | 5 5 0 | ... | ... | ... | ... | ... | ... | ... | ... | ... | 5 5 0 | 5 5 0 |
| | | 559 19 3½ | 70 11 6 | 114 1 11½ | 176 1 5 | 36 13 3 | 56 11 5½ | 16 13 7½ | 18 1 5 | 1 10 10 | 2 0 9 | ... | 1103 4 6 |

THE METHODIST

ITINERANT AND LOCAL PREACHERS' PLAN.

Epworth Circuit.---1813.

"PREACH THE GOSPEL TO EVERY CREATURE."——MARK xvi. 15

| PLACES. | HOURS. | AUGUST. | | | | | SEPTEMBER. | | | | | OCTOBER. | | | | | NOVEMBER. | | | | DECEMBER. | | | | PREACHERS. |
|--------------------------------|--------|---------|----|----|----|----|------------|----|----|----|--|----------|----|----|----|----|-----------|----|----|----|-----------|----|----|----|--|
| | | 1 | 8 | 15 | 22 | 29 | 5 | 12 | 19 | 26 | | 3 | 10 | 17 | 24 | 31 | 7 | 14 | 21 | 28 | 5 | 12 | 19 | 26 | |
| Epworth | 9-4-7 | 2 | 1 | 3 | 2 | 1 | 3 | 2 | 1 | 3 | | 2 | 1 | 3 | 2 | 1 | 3 | 2 | 1 | 3 | 2 | 1 | 3 | 2 | <ol style="list-style-type: none"> 1. E. Towler 2. T. Edman 3. B. Gregory 4. J. Hibbert 5. T. Simpson 6. W. Chapman 7. J. Rusling 8. R. Boys 9. J. Kirk 10. S. Laverack 11. T. Richardson 12. E. Pilsworth 13. J. Standage 14. J. Wilkinson 15. T. Ward 16. W. Stephenson 17. — Robinson 18. R. Colley |
| Ferry | 1½-6 | 7 | 3 | 5 | 1 | 6 | 2 | 4 | 3 | 9 | | 1 | 13 | 2 | 14 | 3 | 12 | 1 | 7 | 2 | 9 | 3 | 13 | 1 | |
| Crowle | 1½ 6 | 3 | 10 | 1 | 12 | 2 | 14 | 3 | 7 | 1 | | 9 | 2 | 4 | 3 | 13 | 1 | 10 | 2 | 12 | 3 | 14 | 1 | 7 | |
| Swinfleet, Rawcliffe, & Snaith | 9 1½ 6 | 1 | 2 | 2 | 3 | 3 | 1 | 5 | 2 | 2 | | 3 | 3 | 1 | 1 | 2 | 2 | 3 | 3 | 1 | 1 | 2 | 2 | 3 | |
| Swinfleet | 2 6½ | | 6 | | 10 | | 15 | | 16 | | | 10 | | 6 | | 12 | | 14 | | 11 | | 10 | | 15 | |
| Beltoft and Belton | 10-1½ | 9 | 1 | 7 | 2 | 11 | 3 | 6 | 1 | 14 | | 2 | 12 | 3 | 13 | 1 | 8 | 2 | 9 | 3 | 7 | 1 | 6 | 2 | |
| Westwood | 1½ | 13 | | 4 | | 18 | | 8 | | 6 | | | 4 | | 7 | | 6 | | 13 | | 4 | | 18 | | |
| Wroot | 1½ | 18 | | 13 | | 4 | | 18 | | 8 | | | 18 | | 4 | | 13 | | 18 | | 13 | | 4 | | |
| East and West Butterwick | 10-2 | 14 | 3 | 11 | 1 | 9 | 2 | 13 | 3 | 12 | | 1 | 6 | 2 | 9 | 3 | 14 | 1 | 4 | 2 | 12 | 3 | 7 | 1 | |
| Gunhouse and Burringham | 10-2 | 5 | 13 | 8 | 9 | 7 | 9 | 5 | 4 | 11 | | 8 | 14 | 12 | 5 | 9 | 7 | 13 | 6 | 4 | 14 | 12 | 9 | 5 | |
| Der. Thorp and Keadby | 10-2 | | 7 | | 6 | | 4 | | 12 | | | 14 | | 9 | | 7 | | 8 | | 6 | | 7 | | 8 | |
| Amcotts | 2 | | 4 | | 11 | | 5 | | 10 | | | 6 | | 5 | | 14 | | 12 | | 7 | | 9 | | 14 | |
| Garthorp and Adlingfleet | 9-2 | 3 | 11 | 1 | 4 | 2 | 7 | 3 | 9 | 1 | | 12 | 2 | 14 | 3 | 6 | 1 | 11 | 2 | 10 | 3 | 11 | 1 | 12 | |
| Reedness | 2 | 10 | | 6 | | 14 | | 15 | | 10 | | | 10 | | 6 | | 10 | | 14 | | 6 | | 10 | | |
| Goole | 2 | 15 | | 10 | | 16 | | 14 | | 15 | | | 16 | | 10 | | 15 | | 16 | | 10 | | 15 | | |
| Haxey' | 1½ | | 18 | | 13 | | 6 | | 13 | | | 18 | | 13 | | 4 | | 18 | | 13 | | 4 | | 18 | |
| Cowick | 2 | 17 | | 16 | | 15 | | 10 | | 17 | | | 15 | | 16 | | 17 | | 15 | | 16 | | 17 | | |

The Lord's Day Plan,

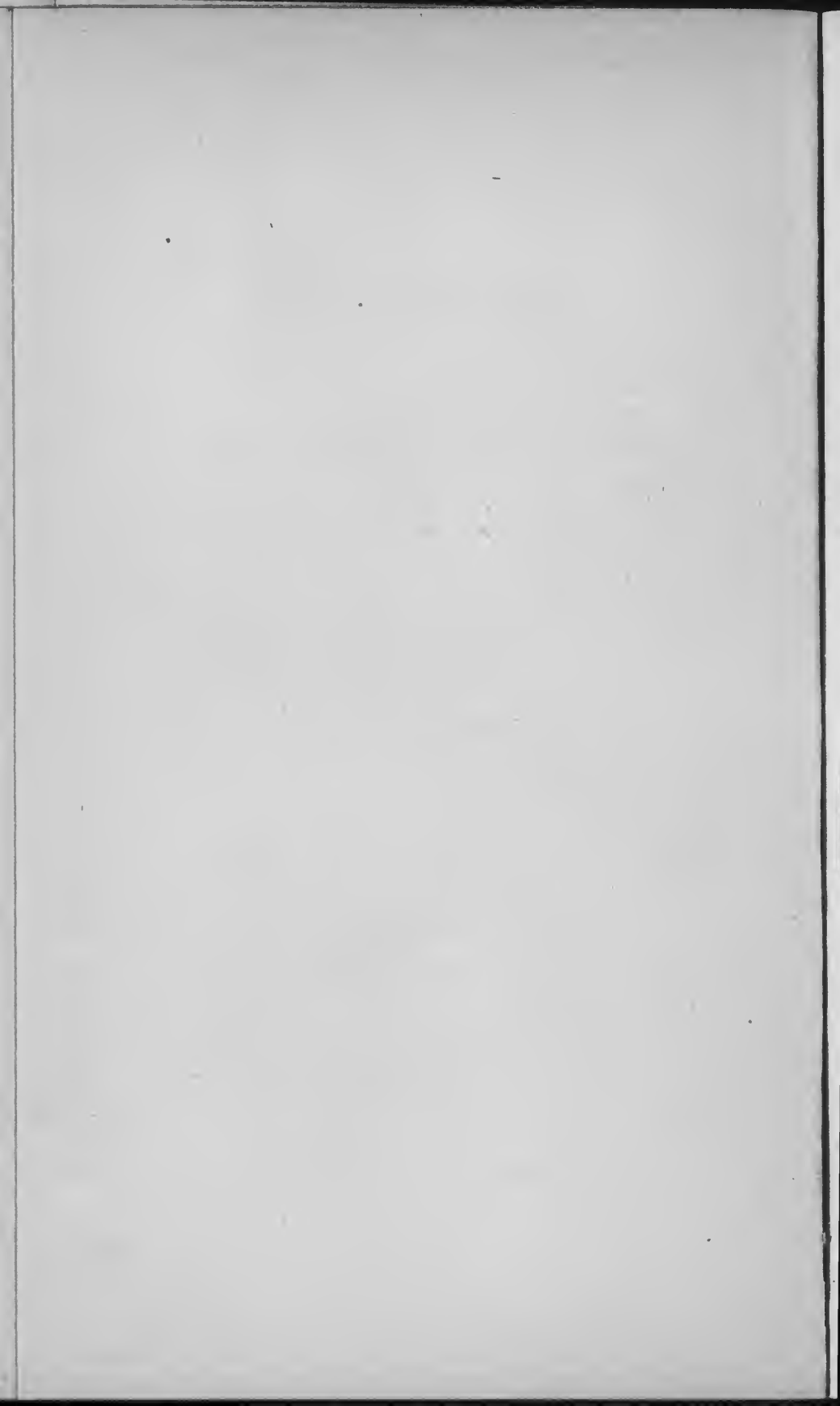
OF THE

Itinerant and Local Preachers, called Methodists, in the Snaith Circuit, 1817 and 1818.

| Places and times of Preaching. | November. | December | January | February | March. | April | Preachers Names & Numbers |
|--------------------------------|--------------|------------|------------|------------|---------------|------------|---------------------------|
| M. N. E. | 2 9 16 23 30 | 7 14 21 28 | 4 11 18 25 | 1 8 15 22 | 1 8 15 22 29 | 5 12 19 26 | |
| Snaith,..... | 9 0 6 | 2 2 1 1 2 | 2 1 8 2 | 2 12 1 2 | 2 1 1 2 | 2 1 1 2 | 1 Rennison. |
| Kawcliffe,..... | 0 1 0 | 2 2 3 1 2 | 2 1 8 2 | 2 12 1 2 | 2 1 1 2 | 2 13 1 2 | 2 Beecham. |
| Do.... | 0 0 6 | 5 1 9 2 5 | 1 9 2 14 | 1 5 2 9 | 1 5 2 7 | 1 5 2 9 | 3 Laverack. |
| Swinefleet,,..... | 9 0 0 | 1 2 | 1 2 | 1 2 | 1 2 | 1 2 | 4 Wilkinson. |
| Do..... | 0 2 6 | 1 3 2 3 1 | 8 2 3 1 | 3 2 8 1 | 3 2 3 1 | 3 2 13 1 3 | 5 Ward. |
| Garthorpe 9 Addlingfleet | 2 0 | 1 4 2 8 1 | 3 2 4 1 | 8 2 3 1 | 4 2 5 1 | 8 2 3 1 6 | 6 Stevenson, |
| Reedness,..... | 0 2 6 | 4 1 8 2 11 | 1 3 2 4 | 1 8 2 8 | 1 3 2 4 | 1 3 2 11 1 | 7 Stones. |
| Baln 10, Pollington, 0 | 2 0 | 10 7 | 6 9 | 4 5 | 11 8 | 14 4 9 | 8 Wake. |
| Whitley 10 Egborough, 2 | 0 | 7 5 9 | 11 10 | 6 12 | 9 10 | 6 7 11 | 9 Barratt. |
| Drax 9, Camblesford,.0 | 2 0 | 7 9 | 11 5 | 6 15 | 10 9 | 7 9 15 | 10 Mosby. |
| Temple 10 Haddlesea0 | 2 0 | 9 | 6 | 7 | 9 | 13 5 | 11 Pearson. |
| Carlton,..... | 0 0 6 | 9 11 7 | 1 9 | 7 10 | 11 6 | 7 5 9 | 12 Robinson. |
| Hensall 10, Heck... ..0 | 2 0 | 6 11 | 12 1 | 0 9 | 6 11 | 5 8 7 | 13 Thomson. |
| | | | | | | | 14 Wetherill. |
| | | | | | | | 15 Roberts. |

☞ Sacrament at Snaith January 11th, and April 5th.

[W. HUNT, PRINTER, MARKET-PLACE, PONTEFRAC.]



GENERAL INDEX I.

| | PAGE. |
|---|---------|
| Accidents with Ferry Boat - - - - - | 4 |
| Acts of Parliament, List of Local - - - - - | 8 |
| Adams, Rev. Thomas, Letter from Wesley to - - - - - | 31 |
| Adlingfleet, The Farm Kitchen at - - - - - | 49 |
| A Society formed at - - - - - | |
| A Chapel built at - - - - - | |
| Mrs. Taft at - - - - - | 52 |
| Augustan age of English Literature - - - - - | 13 |
| Axholme, Isle of, unsettled state of - - - - - | 14 |
| Banks, Commissions for Repair of - - - - - | 3 |
| Overflowing of River, in 1753 - - - - - | 4 |
| Brutal Fights at Village Feasts - - - - - | 3 |
| Camden on Marshland - - - - - | 1 |
| Causeway in Marshland - - - - - | 20 |
| Accident from a high - - - - - | 20 |
| "Cease, ye pilgrims, Cease to mourn" - - - - - | 102 |
| Centenary Movement - - - - - | 67 |
| Church Service, Attendance at - - - - - | - 16-87 |
| Mr. Wesley Preaches in Swinfleet - - - - - | 96 |
| Circuits, Formation of - - - - - | 26 |
| Class Leaders - - - - - | - 74-88 |
| Paper of 1804 - - - - - | 73 |
| Cock Fighting - - - - - | 3 |

| | PAGE. |
|---|-------|
| Colliers, The Praying - - - - - | 46 |
| Commons Inclosure - - - - - | 3 |
| Congregation of Methodists - - - - - | 97 |
| Consecration - - - - - | 104 |
| Day Schools established - - - - - | 76 |
| Death, Sudden, at Goole - - - - - | 91 |
| Dodsworth, Quaint Extract from - - - - - | 15 |
| Doncaster becomes the Head of a Circuit - - - - - | 43 |
| Drainage - - - - - | 8 |
| Earnestness of the Methodists - - - - - | 95 |
| "Ee'd Owd Tune, Sor" - - - - - | 102 |
| Education, Early provision made for - - - - - | 9 |
| Wesley on Religious - - - - - | 75 |
| Epworth, The Rectory at - - - - - | 14 |
| J. Nelson's visit to - - - - - | 71 |
| Circuit - - - - - | 26 |
| Its extent - - - - - | 23 |
| Alteration to Lincolnshire West - - - - - | 30 |
| With Doncaster added - - - - - | 35 |
| Number of Members in - - - - - | 31 |
| Revival in - - - - - | 36 |
| Painful disputes in - - - - - | 38 |
| Extent of, in 1787, note - - - - - | 39 |
| Alterations in - - - - - | 42 |
| Circuit divided again in 1797 - - - - - | 43 |
| Circuit reunited in 1802 - - - - - | 43 |
| And Snaith Circuit in 1815 - - - - - | 44 |

INDEX.

xix.

| | PAGE. |
|---|---------|
| Food of the People - - - - - | 6 |
| Garthorpe, Building of a Chapel at - - - - | 50 |
| Enlargement of Chapel - - - - | 50 |
| Enlargement of Chapel in 1883 - - - | 69 |
| Mrs. Taft Preaches at - - - - | 52 |
| Gentlemen-like Farmers at Swinfleet - - - | 34 |
| Goole on the Doncaster Plan in 1797 - - - | 52 |
| A Sermon at Goole Bridge - - - - | 53 |
| Preaching in an old Farm House at - - | 53 |
| The Undertakers of the Aire and Calder | |
| Navigation - - - - - | 54 |
| The Sod Hut - - - - - | 54 |
| Howden or Snaith Circuit - - - - | 54 |
| First Contribution to Quarter Day Board - | 55 |
| North Street Chapel - - - - - | 56-89 |
| Day School opened - - - - - | 65 |
| Reform Agitation - - - - - | 67 |
| Second Minister stationed at - - - - | 68 |
| Made the head of a Circuit - - - - | 68-90 |
| Building a Manse and Schools - - - - | 69 |
| Presentation of Wesley House - - - - | 69 |
| Wesleyan Foreign Missions, 1845 - - | 78 |
| Green, J. R., on the Moral Condition of England - | 12 |
| Harvest in 1756 deficient - - - - - | 5 |
| Hymns of the Wesleys - - - - - | 102-103 |
| Inclosure Acts for Marshland - - - - - | 7-8 |

| | PAGE. |
|--|-------|
| Inundations of the River - - - . - | 3 |
| Kershaw, Dr. James - - - - - | 37 |
| His Marriage - - - - - | 37 |
| Letter of Wesley to the Rector of Wintringham - | 31 |
| Jonathan Edmondson - - | 39 |
| Magdalene Fair, Mr. Wesley's visit during - - | 40 |
| Marshland, Description of - - - - - | 2 |
| Population of - - - - - | 3 |
| Condition of the People in - - - - - | 6 |
| Agricultural state of - - - - - | 7 |
| Education in - - - - - | 9 |
| Spiritual Condition of - - - - - | 15 |
| Influence of Methodism in - - - - - | 35 |
| Changes taking place in - - - - - | 41 |
| Missions, Foreign - - - - - | 78 |
| Moral Condition of England beginning of 18th century | 10 |
| Green, J. R., on the | 11 |
| Nelson at Epworth - - - - - | 71 |
| Number of Members in Epworth Circuit - - - | 31 |
| Ouse, Beauty of the River - - - - - | 2 |
| Ousefleet, Richard Marshall, of - - - - - | 46 |
| A Society at - - - - - | 47 |
| The work given up at - - - - - | 48 |
| Congregationalists at - - - - - | 48 |

INDEX.

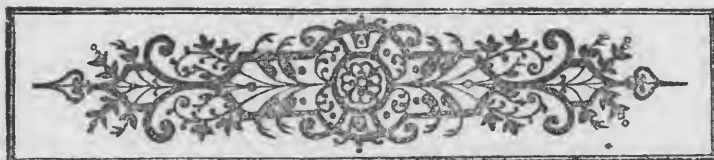
xxi.

| | PAGE. |
|--|--------|
| Penance during Church Service - - - - | 96 |
| Pioneers of Methodism - - - - | 20 |
| Poor Rate at Swinfleet in 1824 - - - - | 12 |
| Population of the District - - - - | 3 |
| Preachers, The early - - - - | -70-81 |
| Their Peculiarities - - - - | 72 |
| Their Bravery - - - - | 81 |
| Preaching House, First in Marshland - - - | -23-26 |
| Licensed - - - - | -23-33 |
| Progress reported - - - - | 45 |
| Reedness, Gathering at, for Religious Purposes - - | 18 |
| Persons coming to Class at Swinfleet from - | 19 |
| First Preaching House at - - - - | 45 |
| Reform Agitation - - - - | 67 |
| Religious Societies, Formation of - - - - | 10 |
| Reminiscences of early Methodism - - - - | 94 |
| Results of Methodist Preaching - - - - | 103 |
| Revival in Epworth and Thorne - - - - | 36 |
| Swinfleet - - - - | 59 |
| Roads, Bad state of - - - - | 3 |
| Sabbath, Observance of the - - - - | 95 |
| Saxton, Names of Places from a Map by - - - | 1 |
| Scarcity of Corn in Yorkshire - - - - | 6 |
| Selby, John Dunn, first Class Leader at - - - | 19 |
| Singing of the Methodists - - - - | 97-100 |
| Snaith, The Peculiar of - - - - | 9 |
| Joined with Epworth as a Circuit - - - | 44 |

| | PAGE. |
|---|--------------|
| Snaith, Becomes the Head of a Circuit - - - | 45 |
| Financial Difficulties - - - | 60 |
| Appointment of Wm. Wears - - - | |
| Grants to Snaith Circuit - - - | 61 |
| Centenary Movement - - - | 67 |
| Sunday School Work - - - | 75 |
| Swinfleet, Drain cut at - - - | 2 |
| Accident with Ferry Boat - - - | 5 |
| Population of - - - | 9 |
| State of Education - - - | 9 |
| Poor Rate in 1824 - - - | 12 |
| Services at the Chapel of Ease - - - | 15 |
| Early Rumours of the Methodists - - - | 17 |
| Visit of the THREE to Epworth - - - | 20 |
| A Society formed - - - | 24 |
| Visits of Mr. Wesley - - - | 25-29, 31-40 |
| Preaching House Licensed - - - | 33 |
| The Farmers at - - - | 34 |
| Progress made - - - | 51 |
| No Lock upon the Chapel Door - - - | 52 |
| A Sunday School opened - - - | 57 |
| A Great Revival - - - | 59 |
| Perplexing Questions - - - | 62 |
| Preaching in Dealtry's Barn - - - | 63 |
| Village Gossip - - - | 64 |
| The New Chapel - - - | 65 |
| Day School opened - - - | 66 |
| New Gallery in the Chapel - - - | 66 |
| Renovation of Chapel and School - - - | 69 |

| | PAGE. |
|--|--------|
| Swinfleet, An early Class Paper - - - | 73 |
| Attendance of Children at Public Service - | 76 |
| First Missionary Meeting - - - | 78 |
| Nine o'clock Preaching - - - | 88 |
| A Methodist Congregation - - - | 97 |
| Sykehouse, The Holmes family at - - - | 24 |
| Ticket, Early Society - - - - - | 29 |
| Tract Distribution - - - - - | 77 |
| Turbary, Right of - - - - - | 5 |
| Wages, Lowness of - - - - - | 5 |
| of a Tailor - - - - - | 6 |
| Warping, Advantages of - - - - - | 2 |
| Cost of, Drain - - - - - | 2 |
| Influence of, on condition of the people - | 8 |
| Wesley, Rev. J., Conversion of- - - - - | 11 |
| Preaching of - - - - - | 12 |
| Journeys of - - - - - | 29 |
| Letter of, to Rev. Thomas Adams - - - | 31 |
| Jonathan Edmondson - - - | 39 |
| In Labours more abundant - - - | 37 |
| Estimate of the Farmers of Marshland - | 34 |
| Visits to Swinfleet,— | |
| <i>First, August 7th, 1761</i> - - - | 25 |
| <i>Second, April 24th, 1766</i> - - - | 29 |
| <i>Third, July 19th, 1768</i> - - - | 31 |
| <i>Fourth, July 16th, 1770</i> - - - | 32 |
| <i>Fifth, July 29th, 1772</i> - - - | 33 |

| | PAGE. |
|---|--------|
| Wesley, Rev. J., Visits to Swinfleet (continued)— | |
| <i>Sixth, July, 1774</i> - - - - | -34-40 |
| Seventh, July 5th, 1776 - - - | 34 |
| Eighth, July 13th, 1779 - - - | 35 |
| Ninth, June 7th, 1780 - - - | 36 |
| Tenth, June 19th, 1786 - - - | -37-38 |
| Eleventh, June 27th, 1788 - - - | 39 |
| <i>Twelfth (Summer), 1790</i> - - - | 40 |
| Whitgift, Accidents with Ferry Boat at - - - | 4 |
| Manor of - - - - - | 4 |
| Parish Church of - - - - - | 16 |
| Rev. H. Simpson, vicar of - - - | 40 |
| A Class formed at - - - - - | 46 |
| A Season of Trial - - - - - | 47 |
| Mrs. Taft at - - - - - | 52 |



INDEX II.

NAMES OF PERSONS AND PLACES.

| | PAGE. | | PAGE. |
|-------------------------------|--------|-------------------------------|---------|
| Acomb - - - | - 26 | Bourne - - - | - 43 |
| Adams, Rev. Thomas - | 31 | Bradford, Joseph - | - 34 |
| Addison, Joseph - | - 13 | Bramah, William - | - 82 |
| Adlingfleet 1, 8, 47, 49, 68, | 88, 96 | Brighton - - - | - 56 |
| Aire, River - - - | - 1 | Brettell, Jeremiah - | - 84 |
| Airmyn - - - 1, 54, 55 | | Brisco, Thomas - | - 26 |
| Amcotts - - - | - 32 | Brook, Edward - | - 59 |
| Atmore, Rev. Charles - | 101 | Bromley, Robert 54, 69, 90 | |
| Aukborough - - - | - 32 | Brown, Isaac - - - | - 84 |
| Axholme, Isle of - - | - 14 | Brumby, Jonathan - | 49, 96 |
| | | Burkill, John - - - | - 48 |
| Balne - - - - | - 44 | Burkill, Thomas - | - 59 |
| Barley Hall - - - | - 17 | Bush, Robert - - - | - 46 |
| Barratt, Rev. Benjamin 78, 87 | | Butler, Dr. Joseph - | - 13 |
| Barratt, Rev. John - | - 51 | Calvert, William - | - 56 |
| Barratt, John - - - | 91, 92 | Calvert, Mrs. - - - | - 56 |
| Beaumont, Rev. John - | - 43 | Camden, W. - - - | - 1 |
| Beech, Rev. John Hugh 61, | 87, 89 | Carlton - - - - | 44, 67 |
| Benson, Rev. Joseph - | - 75 | Charter, Ann - - - | - 73 |
| Bell - - - - | 56, 67 | Chevet - - - - | - 5 |
| Bell, Helen - - - | - 93 | Clark, James - - - | 57, 58 |
| Beverley - - - | 37, 38 | Clarke, Dr. Thomas - | - 37 |
| Birks, Mary - - - | - 73 | Coke, Dr. - - - - | 92, 102 |
| Birstal - - - - | - 26 | Conisborough - - - | - 43 |
| Blyth, Mary - - - | - 93 | Costerdine, Robert 23, 30, 81 | |
| Boon, Charles - - - | - 84 | Coulson, John - - - | - 9 |
| Booth, James - - - | - 58 | Coult, Mark - - - | - 92 |
| Boothroyd, Abigail - | - 93 | Cowick - - - - | - 43 |
| Bosanquet, Miss - - | - 31 | Cowling, Jane - - - | - 88 |
| | | Cowling, Watson - - | - 57 |

| | PAGE. | | PAGE. |
|-------------------------------|------------|--------------------------------|--------------|
| Crabb, W. - - | - 27 | Ellis, William- - | 74, 88 |
| Crabtree, Thomas | 74, 88 | Epworth 14, 17, 18, 20, 24, | |
| Crosby, Sarah- - | - 31 | 29, 34, 36, 37, 38, 39, 40, 72 | |
| Cross Hall, Morley - | - 31 | Eastoft - - - | - 5 |
| Crowle - - | 17, 38, 40 | Everett, Rev. James | - 22 |
| Dawson, William | 50, 65, 78 | Fauldings - - - | - 91 |
| Dealtry, John - - | - 63 | Fens, The - - - | - 26 |
| Dealtry, William - | 22, 73 | Fishlake - - - | - 43 |
| Dealtry, William, D.D. - | 22 | Fockerby - - - | - 1 |
| | (note) | Foggathorpe - - | 17, 34 |
| Ditchmarshe - - | 1, 14 | Foster, Sarah - - | 92, 99 |
| Don - - - | - 1 | Fugill, William - | - 27 |
| Doncaster 35, 40, 42, 43, 52 | | Gainsborough - - | - 39 |
| Drinkall, Ann - - | - 50 | Garforth - - - | - 46 |
| Ducker, William - - | - 59 | Garlick, Miss - - | - 59 |
| Duckles, Abigail - - | - 98 | Garner, George - - | - 88 |
| Dudding, Robert - - | - 9 | Garrett, Rev. Philip | 53, 87 |
| Dufton, William - - | - 39 | Garthorpe 8, 45, 47, 48, 49, | |
| Dunn, Ann - - | 73, 88 | 68, 74, 88 | |
| Dunn, Catherine - - | - 36 | Gelley, John - - | - 5 |
| Dunn, George - - | - 19 | Gelley, Robert - - | - 5 |
| Dunn, George - - | 57, 74 | Gibson, Dr. Edmund | - 13 |
| Dunn, Hannah - - | - 73 | Gilderdale, Thomas- | 45, 53 |
| Dunn, John 19, 29, 20, 73, 88 | | Goole - - - | 1, 9, 40, 89 |
| Dunn, John, Jun. 18, 19, 88 | | Goole Bridge - - | - 52 |
| Dunn, Jonathan - - | 22, 36 | Goole Fields - - | 16, 45 |
| Dunn, Mary - - | - 19 | Goole, Old - - - | - 53 |
| Dunn, Rebecca - - | - 73 | Gowdall - - - | - 44 |
| Dyson, William - - | - 67 | Greenbury, David - | - 46 |
| Earl, Rev. Henry - - | - 78 | Gregory, Rev. Benjamin | - 85 |
| Eastoft, Francis - - | - 5 | Grimsby - - - | 24, 26, 30 |
| Eastoft, John - - | - 5 | Grindrod, Rev. Edmund | - 60 |
| Edmondson, Jonathan | 38, 39 | Hackling, John - - | - 27 |
| Ella, John - - | 57, 58 | Haldenby - - - | - 1 |
| Ellis, John - - | - 32 | Haime, John - - | - 25 |
| Ellis, William- - | - 32 | | |

INDEX.

xxvii.

| | PAGE. | | PAGE. |
|------------------------------|--------|---------------------------------|--------|
| Hainton - - - | 26 | King's Causey - - - | 20 |
| Hamer, Simon - - | 56, 89 | Kippax - - - | 46 |
| Hannah, Rev. John - | 61 | Kirbbie, Robert - - | 5 |
| Hardey, John 54, 55, 57, 58, | | Kirbbie, Thomas - - | 5 |
| 59, 74, 85, 91 | | | |
| Hardey, Mrs. - - - | 59 | Laverack, John - - | 38, 57 |
| Hardey, Samuel - - | 58 | Laverack, Mary 73, 88, 96 | |
| Harrison, Lancelot - | 84 | Laverack, Miss Mary - | 93 |
| Harrison, Robert - - | 43 | Laverack, Samuel 38, 43, 45, | |
| Hart, Sarah - - - | 38 | 51, 53, 55, 57, 58, 62, 63, | |
| Hart, William - - - | 73 | 74, 78 | |
| Haynes, Rev. E. C. - | 9 | Laverack, Mrs. Samuel - | 53 |
| Hick, Samuel - 47, 48, 56 | | Laverack, Theophilus 18, 19, | |
| Hodgson, Joseph - - | 63 | 22, 23, 26, 33, 36, 38, 73, | |
| Holmes, William - - | 24 | 74, 88 | |
| Holmes, Robert - - | 24 | Laycock, John - - - | 74 |
| Hooke - - - 1, 8, 16, 55 | | Laycock, Rev. Thomas 55, 86 | |
| Horncastle - - - | 50 | Leake, William - - - | 9, 53 |
| Hotchin, Daniel 73, 92, 99 | | Leake, Helen - - - | 93 |
| Hough - - - - - | 56 | Lee, Rev. John - - - | 59 |
| Howden - 4, 5, 34, 55, 56 | | Lee, Thomas - 26, 27, 81 | |
| Hull - - - - 5, 37, 38 | | Leeds 26, 30, 31, 32, 33, 46 | |
| Hunsley, Richard - - | 5 | Lillyman, Mary - - - | 73 |
| | | Lincolnshire West 30, 32, 33, | |
| Jackson, Rev. Thomas - | 10 | 35, 42 | |
| Johnson, Rev. Hugh - | 87 | Lincolnshire East - - | 30 |
| Johnson, John - - - | 5 | Linton, Mary - - - | 96 |
| Johnson, Dr. Samuel - | 13 | Longbottom, James - | 26 |
| Johnson, Thomas - - | 57 | Luddington - - - | 8, 35 |
| Jones, Rev. John - - | 27 | Lumb, John - - - | 73 |
| | | | |
| Keighley - - - - - | 26 | McOwan, Rev. Peter - | 46 |
| Kelsey, Amos - - - | 51 | Mackley, Richard - - | 23 |
| Kelsey, William - - | 88 | Malton - - - - - | 38 |
| Kemp, Rev. John - - | 87 | Marshall, Richard - | 46, 47 |
| Kendall, Rev. James - | 87 | Marshland 1, 2, 4, 7, 9, 14-46, | |
| Kershaw, James - - | 36 | 51, 57, 58, 67, 68, 72, 81, 87 | |
| Kilham, Alex. - - - | 35 | Martin, John - - - | 45, 88 |

| | PAGE | | PAGE. |
|-------------------------------|--------------|--------------------------------|------------|
| Masby, George | 46, 49, 50 | Pastergeat - - | - 5 |
| Masby, William | 46, 49, 50 | Peacock, Rev. John- | - 83 |
| Maude, Mary - | - 21 | Platts, Elizabeth - | - 93 |
| Mell, John - | - 9 | Pocklington - - | 36, 38 |
| Middlesbrook, James | - 92 | Pollington - - | - 46 |
| Middlebrook, Richard | - 59 | Pontefract - - | 33, 50 |
| Middlebrook, Sarah | - 96 | Portington - - | - 56 |
| Middlebrook, Samuel | - 96 | Prideaux, Dr. Humphrey- | 13 |
| Middlebrook, William | - 92 | | |
| Millington, Debh. - | - 73 | Raikes, Robert - - | - 75 |
| Mitchell, Thomas - | - 25 | Rankin, Thomas 30, 31, 32, 82 | |
| Moors - - | 1, 3, | Rawcliffe 1, 8, 43, 44, 53, 67 | |
| Morram, John- - | - 5 | Rawcliffe Bridge - - | - 68 |
| Morom, Elizabeth - | - 5 | Rawson, George Robert - | 61 |
| Moseley, Abraham - | - 44 | Reed, William - - | - 59 |
| Moss, James - | 56, 63, 90 | Reedness 1, 5, 8, 18, 19, 35, | |
| Mortimer, Rev. Joseph | 46, 86 | 40, 43, 45, 68, 74, 88 | |
| Morton, Rev. Jacob | 46, 87 | Retford - - | - 50 |
| Mowatt, George - | - 39 | Revil, Mary - - | - 73 |
| Mulgrave, Earl of - | - 5 | Richardson, Mary - | - 58 |
| | | Robinson, Catherine - | - 19 |
| Naylor, Joseph - | - 88 | Robinson, Harriet - | - 93 |
| Nelson, John - 20, 21, 24, 71 | | Robinson, Jane - | - 19 |
| Nevile, Rosamund - | - 5 | Robinson, Mary - | - 73 |
| Nevile, Sandford - | - 5 | Robinson, Thomas - | - 19 |
| Newcastle - - | 31, 33 | Roebuck, Rev. George - | - 59 |
| Newland - - | 43, 44, 68 | Romley, Rev. Wm. - | - 19 |
| Newlands - - | - 37 | Rotherham - - | - 42 |
| Newton, Dr. - | - 60 | | |
| Nicholson, George - | - 63 | Sampson, Mrs. - | - 91 |
| | | Sarginson, Elizabeth - | - 73 |
| Oliver, John - | - 84 | Schofield, J. - - | - 27 |
| Ouse - - | 1, 2, | Segrave, Robert - | - 102 |
| Ousefleet - | 1, 8, 47, 48 | Selby - - | - 19 |
| Overond, John - | - 65 | Shadford, George - | - 82 |
| | | Sheffield - - | 35, 42, 43 |
| Parker, Mr. - | - 37 | Sheffield, Lord Edmund - | 5 |
| Parkin, Robert - | 57, 59 | Sheffield, Sir Edmund - | 5 |

INDEX.

xxix.

| | PAGE. | | PAGE. |
|--|-------------------|-------------------------------|------------|
| Sheffield, Sir John - | - 5 | Trent - | 1, 2, |
| Sheffield, Philip - | - 5 | Turnbrig - | - 1 |
| Shent, Mary - | - 21 | Turton, John - | - 9 |
| Shepherdson, Geo. Henry- | 66 | Tyerman, Rev. L. - | 36, 38 |
| Sheriff, John - | - 88 | Vaughan, Rev. Martin - | 87 |
| Sheriff, Thomas | 57, 58, 91 | Wake, James - | - 67, 89 |
| Shimwell, Rev. Benj. - | 78 | Walsh, Thomas - | - 101 |
| Shuffleton - | - 56 | Wears, Rev. Wm. 60, 78, 85 | |
| Simpson, Rev. Henry | 40, 96 | Weatherills, of Howden - | 56 |
| Smith, Dr. George | 29, 32, 33 | Weddal, Mary - | - 21 |
| Snaith 8, 9, 39, 40, 43, 44, | | Wesley, Rev. Charles | 10, 14, 31 |
| 45, 55, 56, 60, 68 | | Wesley, Rev. John - | 10, 11, |
| Stables, William - | - 88 | 12, <i>et seq</i> | |
| Steele, Sir Richard - | - 13 | Wesley, Mrs. - | - 33 |
| Stephenson, Mary - | - 73 | Wesley, Rev. Samuel - | 14 |
| Sumner, Rev. John P. - | 87 | West, Mary - | - 73 |
| Swinfleet 1, 2, 4, 8, 9, 15, <i>et seq</i> | | West, Ann - | - 96 |
| Sykehouse 17, 24, 25, 26, 34, | | Whitefield, Rev. Geo | 12, 83 |
| 40, 43 | | Whitgift 4, 5, 8, 15, 16, 18, | |
| Sykes, Susanna - | - 96 | 23, 40, 46, 47, 48, 87, 96 | |
| Taft, Rev. Zechariah | 51, 52 | Whitgift Ferry 5, 18, 24, 40 | |
| Taft, Mrs. - | - 51, 52 | Wightman, Jonas - | - 57 |
| Tattershall, Thomas- | 36, 37, | Wilkinson, John - | 49, 88 |
| 39, 40, 83 | | Winterton - | - 25 |
| Taylor, Margaret - | - 73 | Wintringham - | - 31 |
| Taylor, Thomas - | - 101 | Wood, Hannah - | - 73 |
| Temple Hirst - | - 44 | Woodward, Josiah - | - 10 |
| Thompson, Ed 54, 55, 67, 78 | | Worksop - | - 39 |
| Thompson, Edward - | - 58 | Woshie-in-Linton - | - 5 |
| Thompson, Robert - | - 73 | York - | - 5, 60 |
| Thompson, Robert, Jun. - | 73 | Yorkshire] Wolds - | - 2 |
| Thorne - | 1, 24, 36, 37, 43 | Young, William - | - 73 |
| Thorne Waste - | - 1 | | |

ERRATA.

Page 1.—Omission of “Whitgift” from the name of the villages of Marshland, found on Saxton’s map.

Page 49.—Fifth line from bottom of page, for 1881 read 1861.

GOOLE :

H. T. GARDINER & CO., STEAM PRINTERS, 3, OUSE STREET.

1886.

